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"He who looketh not backward to his forefathers will never look forward to his posterity."

# INDEX

# INDEX OF ADDICTED

	INDEX OF	ARTICLES
	Anderson, Nephi 62 Courage	Origin of the Name "America,"  J. M. Sjodahl
	Elijah, Spirit of, W. A. M129 Family Organization	Partridge, Ernest De Alton, Susa Young Gates
	Family Organization, Purpose of, Dr. John A. Widtsoe 79	Poetry, Pioneers, The117 President Young's Northern Trip
	Family Tree, George Sherwood171 Flowers	—1870, Junius F. Wells 49 Program for Ward Celebrations121
>	Genealogical Conventions	Shall We know Our Ancestors?
2	Genealogical Manuscripts170	Ruth Hatch Hale
	Gift, Valuable	Studies in Genealogy and Temple
	estine, J. H. A	Work
3	Genealogical Workers 27 Links in Genealogy, J. Hatten	William A. Hyde
0	Carpenter114 Message of Moroni to Joseph	Tutankhaman and Sun Worship, J. M. Sjodahl
1	Smith, Anthony W. Ivins145 Murdock, Joseph Royal184	What the Century Has Brought,
1	Murdock Genealogy, Annie Lynch	Joseph Fielding Smith 1 Young Genealogy, Susa Young
3	42, 87, 136, 187 Music, Forget Not the Dead127	Gates and Mabel Y. Sanborn40, 73, 132, 191
4	INDEX O	F NAMES 679462
)	The star (*) indicates that the name than once.	me occurs on the page indicated
	Acton, Ida Caroline, 87	lissa (Sessions), 140.
	Adams, Lydia Louisa, 133. Ainscough, Alfred J., 73.	Barney, Royal, 46; Sarah Emeline, 46; Sarah Melissa, 46.
3	Allen, Adaline (Annie), 75; Electa, 42; Jennie, 190; Lawrence, 191; Lu-	Behunin, Ida May, 41; Joseph Henry, 41; Mary (Zwahlin), 41.

cinda S., 87. Allsop, Effie, 76. Alm, Johanna (Stranberg), 141; Jonas Peter, 141; Mary Hulda, 141. Andrews, Beatrice R., 189; Ethelbert W., 189; William E., 189.
Armstrong, Leonard H., 47. Ashford, James Julian, 48. Ashley, Darman P., 74. Averett, Elizabeth (Hicken), 143; Lavina Elizabeth, 143; William, 143. Bachtell, Harold Paul, 140. Bagley, Hannah (Blunejer), 138; Louise, 138; William H., 138.

Baldwin, Annie M., 132. Ballard, Asenath Gault, 90; Joseph, 90; Martha A., 90.

Bane, Marjorie, 92; Mary, 92. Baum, Isaac, 140; Melissa, 140; Me-

Benedict, George W., 87. Bennett, Eva Bertha, 75. Berkhausen, Elizabeth M. T., 134. Berry, Gertrude, 141. Bigelow, Horace E., 90. Bills, George, 74. Bissell, Anna, 134. Blackley, Clarence, 144; Elizabeth (White), 143; Erastus, 144; Eunice, 143; George, 143; George Stacy, 144; Thomas, 143; Verna, 144. Bleak, Newton Young, 192; William H., 192; William Young, 192. Bloombergh, Leila, 133. Bowker, Emeline R., 47; Harriet M., 89; Mary M., 89. Bowley, Miss, 43.

Bowman, Adam, 74. Brady, Lucile, 192.

iv INDEX

Branch, Ella Richene, 138.

Cooper, Isaac D., 132. Crismon, Scott, 132.

Cross, Emme Ette, 87; Gorham, 87; Gorham Parsons, 87; Judson

Newell, 87; Lora Sophia, 87; Lucy Ann, 87; Roselle Theodore, 87; Bridgeman, Emma, 87.
Brown, Abba Eliza, 89; Afton, 135;
Amy Elizabeth, 138; Amy (Hancock), 138; Avis, 138; Edin Ballow, Sarah Amelia, 87. Cummings, Francis, 138. Cunningham, Andrew J., 73; George W., 73; Louisa T., 73. 89; Elihu, 89; Eliza Rocksina, 138; 89; Elihu, 89; Eliza Rocksina, 138; Ella Mariah, 138; Esther, 138; George Wash, 138\*; Isaac Nathaniel, 138\*; Jane, 95; John Alma, 138; Joseph Stacy, 138; Josephine, 89; Mary, 89; Nancy, 189; Pemberton, 89; Sarah, 138; Teresa Gregory, 89; ....., 134. Buckwalter, Elizabeth, 43. Bullock, James Sloan, 41; Jared J., 75. Mary F. (Zollanger), 41. Curtis, Charles R., 133. Davern, Nan, 44. Davies, Esther Mariah, 46; Franklin Judson, 46; Sarah C. (Richmond), Davis, Clarissa, 42; Sarah Lauretta, 133. Decker, Fannie Maria, 132; Harriet Amelia, 132. Mary E. De Witt, Alexander, 89. (Zollanger), Myrtle Louise, 41. Dilworth, Fanny, 44. Butler, Henry W., 48. Cady, Fanny M., 74. Carpenter, Julia, 89; Meda, 192. Dixon, 94. Dodge, Ella F., 91. Duke, John, 137; Margaret Sedenia, Carter, Sarah, 134. 137; Mary (Jones), 137. Chamberlain, Dorothy, 135; Joseph Duncan, Nellie, 141. Conrad, 135; Ole, 135; Ole Wilbert, 135; Philip, 135. Dunn, Mary L., 90. Eaton, Albert, 48. Edler, George B., 136. Chaplin, James, 76. Chapman, Phebe C., 189. Eggertson, Rita, 134. Chase, Alice, 74; Amanda, 74; Daniel Walter, 74; Emma L., 74; George Wash M., 74; John B., 74; Ehernhart, Clifton C., 138. Eldredge, Mary Jane, 75. Fawlks, Ernest, 187. Lamira, 74; Moses, 74; Myron, 74; Fernstrom, Audrey Emeline, Nancy R., 74. Gloria Pearl, 134; Henry Franz, 134; Paul Franz R., 134; Robert Lee, 134; Virginia, 134. Child, Ernest Murdock, 87; Sydney O., 87. Childs, Adelbert, 133. Fielding, Josephine, 73. Chipman, Alphonso, 44; Betsy, 44; Fisher, George, 138. James, 44; James L., 44; John Fisk, James, 74. Folland, Ida, 187. Fowler, Cornelia, 76; Mary, 48. Fuller, Caroline, 74. Isaac, 43; Stephen L., 44. Clapp, Charles T., 133; Judge, 42; Julia, 42. Clark, Austin L., 48; Charlotte, 44\*; Gallagher, Amelia (Britingham), 137; Miss, 43; Newton L., 48; Susanna Emeline, 75; Thomas H., 44. Clawson, Birdie, 132; Bradley, 132; John, 137; Mary Alvira, 137. Gardner, ....., 132. Gibbs, Henry B., 76; John Henry, 76; Mary Luella, 76; Martha Ann, 76: Nabbie Howe (Young), 191; Orson Rhoda Ellen, 76. Spencer, 191. Clemons, George F., 74. Gooding, William H., 91; Mary P., Clough, George, 189. Coleman, Alva L., 143; Blanch, 143; Elizabeth 91; Rowena Alta, 91. Goodall, Celucia, 74; Charles, 74; Clara, 143; Elda, 143; Elizabeth Cornelia Frances, 74; Delia Ann, (Young), 143; George, 143; Jennie 74; Louis Kossuth, 74; Nathaniel, Hunter, 143; Leonard, 143. 74; Solon Massey, 74. Colton, Susa, 192. Grant, Edith, 73. Conrad, Almira, 135; Clara Tacy, Gordon, Emily L., 138. 134; Jasper, 134; Mary Ethel, 135. Green, Adelia, 43; Alphonso, 43; Alphonso, 44; Alva, 43; Alva Alphonso, 43\*; Elsina, 74; Erastus, 43; Jesse, 43; John B., 43; Joseph Cooley, Evelyn Susan, 92.

Daniel, 44; Joseph Murdock, 44;

Junia Elizabeth, 43; Perry, 43; Ross

INDEX

Rodney, 44; Sarah, 43; Sarah Annadella, 44; William S., 43.

Greene, Abby Ann, 76; Ad Manzah, 75; Addison A., 75; Addison, 76; Addison Theron, 76; Afton, 76; Albert, 76; Alice, 75; Alpha Spencer, 76; Amanda, 76; Ann Eliza, 75; Athalia Ann, 76; Bessie Wilna, 75; Charles Marquis, 76; Daniel Allen, 75; Daniel Kent, 75; Edwin Eugene, 76; Edwin K., 75; Edwin Murray, 75; Ellen, 76; Elizaber 175. beth Fanny, 76; Emily Frances, 75; Erma, 76; Ernest Herbert, 76; Eva Bessie 75; Greene, Evan Flavius, 75; Evan Forest, 76; Evan M., 75; Evan Molbourne, 75; Evan Molbourne, 74, 75\*; Flora, 75; Fredey F., 76; Hector Royal, 76; Henrietta, 76; Hyrum Spencer, 76; Joana, 76; John Platt, 76; John Porter, 76; John Portineus, 74, 76\*; John Portineus, 75; Grana, John John Portineus, 75; Greene, John Quincy, 76; John Young, 76\*; Joseph Platt, 75; Joseph Waldon, 75; Lawrence, 76; Louisa Lula, 75; Mary Lola, 75; Mary Rhoda, 76; Melissa, 75; Mildred, 75; Molbourne Platt, 75; Morris, 76; Nancy Lenora, 75; Nancy Zervia, 76; Nathaniel, 76; Ollie, 76; Platt Bennett, 75; Portineus, 75; Ralph Read, 75; Rhoda, 75; Rhoda, 76; Rhoda Ann, 76; Rhoda (Young), 75, 76\*; Rufus A., 76; Sarah, 75; Susan Eveline, 75; Susie Melba, 75; Son, 75; Vira, 75; Wanda, 76; Welba, 75; Jasper Willoughby, 75; Zervia Susie, 75; Zina, 76.

Griffith, Evan B., 74; Don Carlos, 74;

George, 74; Orrin, 74.

Grout, Dorinda W., 90; Cyrus, 90. Grow, William G., 135. Hamblin, Nathan, 48.

Hampton, Julia, 132.

Hand, Stella, 190.

Hanks, Alva M., 187; Clyde C., 187; Ephraim, 187; Esther Maria, 187; Eunice L., 187; Frederick E., 187; Hattie Josephine, 187; Jane (Capner), 187; Joseph E., 187; Nymphas Coridon, 187; Reed, 187; William Capner, 187; William Murdock,

Hanson, William, 191. Harker, Samuel B., 75. Hawley, William, 76. Head, ....., 76.

Heath, Candaca, 73; Delos Robinson,

73; Emma Adella, 73; Ethel, 73; Jennie Rachel, 73; Josephine Pearl, 73; Louise (Young), 73\*; Luman, 73\*; Luman Fielding, 73; Lyman Omer, 73; Mary Ann, 73; Orson Omer, 73; Seraph Celistia, 73.

Hicks, Mary J., 74. Hill, Martha A., 74. Hindley, Minna, 43. Hird, Julia T., 89.

Hitchcock, Lester E., 191. Hodsworth, Zilpha Jane, 76.

Holdridge, Rosell, 74. Holmes, Caroline, 88.

Holridge, Earl Ansel, 190\*; Helen, 190; Margaret, 190; Mary, 190; Edmund, 75\*.

Horne, William J., 132.

Horner, Amanda Jane, 143; Amanda Jane (Smith), 143; William, 138; William E., 143.

Howard, Gertrude, 43; Minnie, 43; Stephen, 43.

Howd, Lucinda Elvira, 94; Lucinda Morgan, 94; Simeon, 94.

Howe, John Milton, 134; Louisa Jane,

134; Milton, 134. Hoyett, Amanda, 76. Huken, Frederick, 139.

Hull, 136.

Hundley, Eleanor (Harris), Lucy, 142; Thomas A., 142.

Hunter, Agnes, 44; Elizabeth, 44; Robert, 44.

Hylton, Cora, 140; Frances (Barnhart), 140; Francis Marion, 140; Grace, 141; May, 141; Owen, 141; Owen Harvey, 140; Sarah, 141; Wade, 140; Winnie, 141. Indian, Pornetta, 44; Pickett, 45.

Jencks, Eva Pamela, 74.

Jewks, Mary Sophia, 133; Minnie R., 133.

Johnson, Clarissa Ann, 88; Elmer W., 132; Mattie L., 134.

Jones, Alfred G., 144. Joyce, Mary D., 138. Judd, Lucinda A., 133.

Juhan, Frank A., 133.

Kennedy, Mrs. Mary E. (Whitt), 75. Kenner, Charlotte H., 190; Frederick Butler, 190; Sabin M., 190; Valeria M., 190.

Kent, Abigail, 74; Daniel, 74\*, 75; Emily, 74; Fanny, 74; Nancy Matilda, 74; Nancy (Young), 74\*, 75; Polly, 74; Susan, 75.

King, Adaline, 88; Elizabeth E., 48;

Lucy, 48.

vi INDEX

Knight, Job, 74. Knowles, Almyra, 135; Aurelia, 135; Clara Tacy, 135; Edith Virginia, 135; Jasper Conrad, 135; Jessie, 135; Joseph Croft, 134; Josephine, 135; Mary, 135; Russell Conrad, 135; Seymour Young, 135; William Croft, 135.

Knowlton, Alta, 137; Nathan, 47. Lane, Arthur J., 189.

Larsen, Christian Peter, 188; Mary (Mathews), 188; Sarah Christina, 188.

Law, Richard F., 75. Lawrence, Maleria, 87.

Lawson, Mary, 91; Sarah or Sally, 43.

La Salle, Amanda, 48.

Lee, Alfred, Orm, 41; Ida Albertha, 41; Sarah E. (Corbett), 41; John, 142; Rhoda Rosannah, 142; Sarah (Roebuck), 142.

Leeper, J. T., 133.

Lindsay, Archibald Sellars, 136; Christina (Howie), 136; Effie Lisle, 137; Eliza, 139; Eliza Rocksina, 136; Elizabeth Foster, 136; Esther Melissa, 136; Eunice Sweet, 136; George, 139\*; George Calvin, 136; Jane Ann, 136; Joseph Murdock, 136; Mabel Loranda, 137; Jennet, 139; Nymphas Coridon, 136; Robert, 136; Robert Stacy, 136; Ruth, 137; Samuel Roland, 137; Sarah, 137; William, 136; William Blackwood, 136.

Lippman, Joseph, 76.

Little, Ada, 132; Annie E., 132; Brigham Leon, 132; Charles C., 132; Christine, 132; Christina Sabina, 133; Claudia Augusta, 132; David Baldwin, 133; Edward William, 133; Edwin, 132; Edwin Sobeiski, 132; Eliza, 132; Fannie Augusta, 132; Fannie Maria, 132; Fannie Vilate, 132; Feramorz, 132\*; Frank, 133; Frank Clifford, 132; Frederick W., 132; George Edwin, George, 132; Harriet, 133; James, 132; James, 132\*; James Amasy, 132\*, 133; James Tyler, 132; Jesse C., 132; John Tulledge, 133; Juliette C., 132; Laura, 132; Leo Augustus, 132; Leo Charles, 132; Lorilla, 132; Lorin Amasy, 132; Luna Rosalee, 132; Malcolm, 133; Marian Josephine, 132; Mary Jane, 132; Nettie Viola, 132; Phineas Howe, 132; Rose, 132; Susan Clara, 132; Susan

Elizabeth, 132; Susannah (Young), 132, 133\*; Willis Coapland, 132.

Lott, Almira H., 92.

Lytle, Cyrena Martha, 133; Mary Jane, 132.

Lyman, Mary, 136.

McCalla ....., 76. McClintock, Raymond, 134.

McIntosh, Henry, 74.
MacKnight, Arthur, 133; Beatrice, 133; James, 133; James Arthur, 133\*; Helen, 133; Hallett, 133; Horace, 133; Josephine, 133; Katherine, 133; Linda, 133; Vera, 133; Virginia, 133.

McLaughry, Hannah, 42.

McMaster, Frank Athol, 191; Jeanne, 191; Marilyn, 191; Nabbie Young (Clawson), 191.

McNiven, James S., 142; Lydia (Littlefield), 142; Violet, 142.

McNoughton, Estelle, 144; Jane (Mc-Donald), 144; Thomas, 144.

Mantle, Nellie Rebecca, 132. Marchant, Stanley, 187. Marcy, Hattie E., 88. Marrian, Samuel, 89. Matthews, George M., 48.

Maul, Angelina, 89.

Merriam, Abigail, 48. Merrian, Asa, 89; Lusene, 89\*.

Middleton, John, 94. Mix, Numan, 44.

Molen, Margaret Ann, 92.

Morrison, Andrew, 74; Daniel Edson, 74; John W., 74; Mary, 74.

Moulton, Ethel Fern, 188; Euphemia (Carroll), 141; James H., 141;

Margaret, 141.

Murdock, Abba Eliza, 89; Abraham E., 93; Abraham R., 47, 188, 189\*; Adella, 47; Agnes, 95; Albert, 139; Albert Jasper, 87; Albert P., 93; Alexander, 94; Alice Goodwin, 142; Allen, 94; Alma Albert, 45; Alma Robert, 144; Almira, 88; Almira Henriette, 94; Almirah H., 93; Alphonzo Brigham, 45, 142, 143; Alphonso John, 46; Alvah, 48; Alva Frederick, 188; Alva Hugh, 141; Alva M., 141; Alva Moroni, 45; Alva Nymphus, 46, 187; Alva Pierce, 142; Amelia Brittingham, 137; Amos, 90; Andrew Hunter, 45, 143; Anna, 46; Annabelle, 139;

Anna Bell, 144; Anna K., 189; Ann

(Steele) 144; Annie Ireette, 142;

Archie M., 141; Ariel, 90; Artemas,

INDEX vii

88\*; Arthur, 95\*, 144; Arthur W., 93; Averett, 143; Barney, 144; Ben Hunter, 143; Benjamin, 46, 47\*, 48\*, 87\*, 93, 188, 189\*, 190\*; Benjamin Sweet, 45; Bertha J., 189; Bertha Rebecca, 143; Bernett R., 188; Bessie Vern, 139; Betsy, 43; Betsey Emeline, 46; Betsey Eunice, 45, 143; Brigham Y., 43; Carlyn Alabelle, 140; Caroline, 89; Carrie, 138; Carrie E., 189; Catie L., 189; Cecelia, 139; Chapin, 90; Charles, 90; Charles Alvah, 87; Charles Clark, 88; Charles Cone, 47; Charles E., 93; Charles H., 47, 189; Charlotte Ellen, 45, 138; Chloe, 187; Christian, 43; Christina, 142; Clara, 142; Clara Hannah, 190; Clara La-141; Clara Maria, 189; verne, Clarence, 136, 144; Clarinda R., 43; Clarissa, 90; Claude, 137; Clive, 143; Cora, 187; Cora Calista, 189; Curtis Thomas, 142; Cyrus Grout, 90; David C., 88; David Nathaniel, 45, 139; David Stacy, 139; daughter, 88, 136; Della Mariah, 140; Dora Ann, 141; Douglas Todd, 139; Earl Sharp, 139; Ebenezer, 91; Edith, 95; Edith May, 137; Edmund, 95; Edward, 42; Edward Herbert, 91; Edward, 42; Edward Herbert, 72; Edward Teancum, 45, 144; Elda, 143; Eleanor, 142; Eleanor Hollis, 191; Electra, 94; Elijah, 47; Elijah G., 188; Elisha, 47, 89\*, 90\*, 91\*; Eliza, 137; Eliza R., 137; Eliza Dealeina, 45, 138; Elizabeth, 47 Rocksina, 45, 138; Elizabeth, 47, 141, 142; Elizabeth Ann, 45, 143; Ella, 95; Ella Maria, 46, 47, 48, 188; Ellen, 91, 137; Ellen Ann, 43; Ellen Roanah, 91; Ellis, 143; Emelius, 189; Emelius B., 47; Emer Wright, 187; Emma Jane, 87; Emma Valeria, 190; Enid Y., 139; Ephraim, 91\*; Erastus Coridon, 45; Erma, 187; Ermine, 143; Ervin Watson, 188; Esther Keys, 47; Esther Melissa, 45, 139; Ethel Hortensen, 141; Ethel May, 144; Eugene B., 43; Eunice Clara, 45; Eunice Louisa, 46, 187; Eunice Sweet, 137; Eva Lucile, 141; Evandon, 43, 136; Ezra Allen, 188; Fanny Maria, 91; Fawn Christian, 188; Florence, 188; Florence Viola, 88; Frances A., 189; Frank M., 47; Franklin Judson, 45, 46, 144; Frederick Augustus, 46; Frederick Sabin, 190; Fuller, 89\*, 90\*; George A., 189; George Albert, 94; George

C., 93; George Calvin, 45, 138\*; George L., 88; George Leonard (Dr.), 46; George Taft, 90; George Thurston, 90; George Wilson, 47, 190; Gideon Allen, 42, 94; Gideon Fuller, 94; Glen, 144; Grant Moroni, 141; Grant N., 139; Gertrude, 140; Harold, 91; Harriet, 90; Harry Elwin, 91; Hazel, 141; Heber, 137; Helen, 95; Henry Allen, 190; Henry Martyn, 47, 189; Herman Everett, 189; Hervey Hartwell, 88; Hiram, 47\*, 189, 190\*; Hiram Allen, 87; Hiram Dr., 48; Hollis Dean, 190; Hollis Reed, 47, 190; Hope M., 142; Horace Greeley, 88; Hyrum Franklin, 92; Hyrum Smith, 43; James, 43, 91\*, 95\*; James Paulding, 191; James Savage, 42; James Stacy, 45, 142; James Wells, 142; Jane, 43; Jane H., 46; Jasper, 48; Jeanette, 95; Jedediah Warren, 92; Jennie Merle, 141; Jesse Shepherd, 43; Jessie Fern, 142; John, 42\*, 43\*, 46, 47, 89\*, 90\*, 91\*, 92\*, 94\*, 95\*, 188. 189\*; John C., 93; John Deans, 45; John Franklin, 89; John Gallagher, 137; John H., 136; John Heber, 45, 137\*; John R., 93; John Riggs, 42, 92\*, 93; John Molen, 92; John Murray, 144\*; John Nelson, 90; John Simeon, 94; Jonathan Robert, 45, 141; Joseph, 42, 44\*, 45, 46, 89, 136, 137\*, 138\*, 139\*, 140\*, 141\*, 142\*, 143\*, 144\*, 187\*, 188; Joseph Ballard, 90; Joseph Gideon, 45; Joseph Milton, 139; Joseph Riggs, 93; Joseph Royal, 46, 187; Joseph Stacy, 44\*, 136, 137\*, 138\*, 139\*, 140\*, 141\*, 142\*, 143\*, 144\*; Joseph T., 142; Joseph Thomas, 45, 137; Joseph Woodrow, 140; Josephine, 142; Joshua, 88\*, 89\*, 136\*; Julia, 42, 94; Julia Adaline, 88; Julia Lucinda, 88; Julia P., 93; Julia Smith, 47; Julius O., 89; June, 139; Ida E., 189; Ida Josephine, 141; Ida Mary, 188; infant daughter, 94; infant son, 189; Ira Barney, 187; Irvine, 90; Isaac Stacy, 140; Keith. 143; Lewis Henry, 90; Lacy Jean, 188; Laura Ann, 92; Lawrence, 138; Leah, 137; Leland Nymphas, 188; Lewis F., 189; Lillie M., 93; Lindsay, 139; Lizzie, 95; Lizzie G., 90; Loring Tiffany, 46; Loris Nile, 141; Lovina Sophia, 87; Lucinda Elvira, 94; Lucius Walter, 90; Lucy, 95; Lucy B., 47; Lucy Jo-

sephine, 142; Luella Pervia, 188; Luther Oscar, 90; Lyman, 43, 136; Lyman T., 43, 136; Mable, 188; Maggie Josephine, 187; Marella Irene, 137; Margaret, 139, 140, 142; Margaret Allen, 45; Margaret Angeline, 92; Margaret Jane, 139; Margaret Sedinia, 137; Margarette, 188; Marion, 191; Marion Larson, 188; Martha J., 189; Mary, 43\*; Mary Alvira, 137; Mary Ann. 46, 47; Mary Catherine, 88; Mary Cecelia, 45; Mary Elvira, 137; Mary Estelle, 190; Mary J., 93; Mary L., 189; May M., 142; Mary Cond. Detroit 140. Stanley Patricia, 140; Matthew, 43, 95; Melissa, 46; Milicent Sophia, 144; Milo Elvin, 91; Mima Melissa, 187; Minnie G., 139; Miriam, 95; Moses Taft, 89; M. Wellington, 43, 136; Nellie, 187, 190; Nellie Jennet, 139; Nelson, 45, 143; Nymphas, 139, 140; Nymphas Coridon, 46\*, 187\*, 188; Nymphas Hyrum, 45, 139; Nymphas Warren, 187; Oliver Newton, 88; Orrice C., 93; Orrice Clapp, 42, 91; Orrice Francis, 92; Orrin, 94; Orrin P., 93; Oscar Julian, 141; Parley, 142; Parley Alexander, 45, 142; Paul Bond, 137; Pearl, 137; Perry, 94; Phares, Phebe Clapp, 42; Florence, 143; Phebe J., 93; Phebe Jane, 92; Phila, 48; Philena, 89; Prenetty, 144; Rachel, 43; Ralph Chase, 142; Ralph Orleans, 190; Chase, 142; Kalph Orleans, 1993; Ray, 139; Rea, 143; Robert, 42\*, 43\*, 44, 45, 46\*, 47\*, 48\*, 87\*, 88\*, 89\*, 90\*, 91\*, 92, 94\*, 95\*, 136\*, 137\*, 138\*, 139\*, 140\*, 141\*, 142\*, 143\*, 144\*, 187\*, 188\*, 189\*, 190\*; Rosella May, 94; Royal Joseph, 187; Royal N. 141; Royal Stacy, 45, 141; Ruby, 140; Ruthana, 87; Scilly, 47; Samuel, 42\*, 43\*, 444, 45 Sally, 47; Samuel, 42\*, 43\*, 44, 45, 46\*, 47\*, 48\*, 87\*, 91\*, 92\*, 94\*, 95\*, 136\*, 137\*, 138\*, 139\*, 140\*, 141\*, 142\*, 143\*, 144\*, 187\*, 188\*, 189\*, 190\*; Samuel J., 90; Samuel Nelson, 92; Samuel Sabin, 47, 190\*; Sara Jane, 45; Sarah 95; Sarah A., 90, 93; Sarah Ann, 45, 136; Sarah Elizabeth, 142; Sarah Emeline, 187; Sarah Esther, 137; Sarah Jane, 139; Sarah Malissa, 46; Scott Nathaniel, 139; Solan Gibson, 140; Sophia 43, 48, 87, 91; Stanley, 188; Stanley Gibson, 45, 140; Stanley Powell, 46; Stanley Rex, 139; Sterling Andrew,

188; Susan Angeline, 88; Sylvia, 138; Thaddeus, 87; Thelma, 144; Thomas, 43; Thomas Calvin, 137; Vashte, 142; Vera, 95; Virginia Maxine, 142; Wallace S., 140; Walter, 139; Willard, 142; William, 45, 46, 88\*, 89\*, 136, 137\*, 138\*, 139\*, 140\*, 141\*, 142\*, 143\*, 144\*, 187\*, 188; Winnie Bell, 139; William Blain, 143; William Edwards, 140; William Edward 88; William Henry, 45, 140; William M., 47; Willard Milton, 45, 139; William P., 189; William Peck, 190; William (Rev.), 88; William Robert, 140; William S., 93; William Wilberforce, 47.

Murray, Arthur, 140; Bessie, Ethel May, 140; George, 140: George Quince, 140; John R., 140; Martha (Fisher), 140; Viola, 140;

William, 138.

Nelson, Ingerbar, 92; Sina, 44. Nicol, Dorothy Elizabeth, 142; Hannah, 142; Hanne (Hamburg), 141; Josephine Marie, 141; Thomas, 141, 142.

Noall, Nora Rebecca, 75. Norris, Mary Jane, 46.

Norton, Clara Steele, 87; Fanny Maria, 76; Harry, 76; Henry, 76. Nourse, Delphia W., 48; Elisha, 48; Hannah M., 48; Hiram, 48; Martin L., 48; Roxana Sophia, 48.

Nuttall, L. John Jr., 132.

Oliphant, Agnes, 133; Charles H., 133; Clare Howe, 133; Elgin, 133; Ernest Morgan, 133; Grace, 133; Ila, 133; John, 133; Lucinda, 133; May, 133; Sabina Augusta, 133; Seymour, 133; William D., 133; Zodok Ralph, 133.

Olson, Lillian Olive, 75. Pace, Byron F., Jr., 135.

Pack, Afton, 191; Avera, 192; Leon LeGrand, 191; Leon R., 191; June Imogene, 191.

Palmer, Betsy, 42. Patterson, Adam, 76. Paulding, Mary S., 190. Peck, Mary Ann, 190.

Perry, Cyrus, 88; Cyrus Murdock, 88; Edwin, 88; Eveline Keyes, 88; Elvira, 87; Madison, 87; Margaret Samantha, 87; Martha Almira, 88; Nancy, 88; William, 87; William Clark, 88; William Warren, 87. Phinny, Adeline, 74; Darwin D., 74;

George, 74; Horatio, 74; Judith,

74; Lucius H., 74; Nancy A., 74; Philander, 74; Susan A., 74. Pierson, Alice, 134; Child, 134; J. P.,

134; Roy Leigh, 134.

Pike, Mary Amelia R., 76. Pitkin, Jay Leonard, 40; Mary M. (Henrie), 40; Sarah Elise, 40.

Platt, Susie, 75. Pond, Emily A., 137; Nancy A., 188; Sarah (Clark), 134; Stephen A., 137.

Potter, Philip, 189. Proctor, Annie, 43.

Pratt, David Parley, 43; Parley P., 42.

Preston, Richard B., 44. Rawson, Edith E., 135. Rathbone, Martha, 74. Read, Mary Ann, 75. Reed, Mary Jemima, 88.

Renseimer, John, 132.

Rhodes, Francis, 47; Henry White, 47; James Clinton, 47\*; Marion Louise 47.

Rice, Alice, 190; Amanda, 190; Herman, 190; Robert C., 190; Sarah A., 190.

Rich, George P., 189.

Richards, Evan Greene, 75; Heber Greene, 75; Lee Greene, 75; Levi Willard, 75; Mabel Greene, 75; Mary Greene, 75; Sarah Greene, 75; Willard Greene, 75.

Ritter, Emma, 43.

Roads, Rose Belle, 76.

Rose, Charles Eugene, 134; George William, 134; Paul Russell, 134; Wallace Norman, 134.

Ross, Mary Louise, 73. Rorth, Rudolph, 138. Roundy, Adelbert, 132.

Robinson, Abba A., 90; Chester, 132; Claudie, 132; John Mabel, 132; Rose, 132. W.,

Rockwood, Alice Maria, 47; Allen Ruth, 47; George Arden, 47\*; John Alvah, 47.

Russell, Abigail Maria, 74; Clara Jessie, 134; Claude Lincoln, 134; Claude Young, 134; Louise W., 134\*; Louise Woolley, 134; Margaret Helen, 134; Mary, 134; Pearl, 134; Robert Nephi, 134\*; Virginia Belle, 134.

Sabin, Frances, 48; Elizabeth, 47; Hannah, 47; Lucy Ann, 48; Noah, 47.

Sanford, Andrew J., 134; Angeline, Marley, 134; Cancelar, 133; Cornelia A., 189; Eleanor Jane, 134; Elvan Marley, 134; Francis Marion, 134; George C., 134; George L., 134; George W., 134; Harmon B., 134; Jane Watson, 134; Joel, 133, 134; John C., 134; Joseph, 134; Joseph N., 133; Louisa (Young), 133, 134\*; Margaret, 134; Marian Helen, 134; Mary Jane, 134; Minnie, 134; Samuel Leigh, 134; Sarah Ann, 134; William A., 133.

Saunders, ....., 76. Schowalter, Jas. C., 135.

Sharp, Cecelia, 44; Jane, 44; Nathaniel, 44.

Shelley, Ellen, 43. Shelton, Charles Albert, 188. Sheve, Mary Elizabeth, 187.

Shiland, John, 43. Sloan, Sarah A., 74.

Sloper, Alvah M., 48; Gillman, 48; John, 48; Lois, 48; Lucinda, 48; Sarah, 48; William, 48.

Smith, Bessie, 75; Brenda, 75; Charles H., 47; Everet Orson, 138; Frank V., 141; George Y., Johann, 75; Vira, 75.

Snow, Lois, 47.

Solan, Mary Anette, 140.

Spencer, Ann, 76.

Spiers, Clara, 192; Kenneth Y., 192; Naida Deon, 192; Thelma Naomi, 192; Thomas, 191; Vivian, 191.

Steavens, Cynthia Loraine, 138.

Stebbins, Mary S., 189. Steed, Frank, 137.

Stephens, Ivy, 141.

Stevens, James W. Dr., 192.

Stilson, Amasa Edwin, 133; Charles Andrew, 133; Cornelia Ann, 133; Cyrena Eugenia, 133; Emeline, 133; Feramorz, 133; George Francis, 133; Harriet Armitta, 133; James Melvin, 133; Julia Annie, 133; Lucy May, 133; Olive Loretta, 133; Susan Cornelia, 133; William B., 133; William Lacy, 133\*.

Stringfellow, Earl Day, 138.

Swain, Joseph F., 188. Sweet, Eunice, 44; Hannah, 44; William, 44.

Symonds, Mary, 88.

Taylor, Evelyn, 134; George Heber, 76; Martha, 132.

Thatcher, Luna (Young), 191. Thayer, Arilla R., 90; Eben, 48.

x Thomas, Jessup W., 136. Margaret, 139; Margaret (Shankland), 139; Thomas, 139. Tracy, Clarinda, 43. Tulledge, Mary Elizabeth, 133. Tullmer, Alma, 133. Turner, Amaranda, 42. Veach Colins, 134; Edna, 134; Frank, 134; Grace, 134; Herbert, 134; Joe, 134; Labo, 134; Marrie, 134; Stan-134; John, 134; Mamie, 134; Stanley, 134: Thomas, 134. Waldron, Edgar L., 87. Watson, Andrew, 188; Christina Maria, 139; Elizabeth (Honeyman). 188; Elvera, 188; Esther Melissa, 188; Harry Murdock, 188; Henry Fowles, 188; Lacy Elizabeth, 188; James, 139; Janette (Campbell), James, 139; Janette (Campbell), 139; Jean (Allen), 188; Maggie Jean, 188; Mandella, 188; Mazie, 188; Nymphas Coridon, 188; Robert Simpson, 188; Sina May, 188; Thalia, 188; Thomas Squires, 188\*. Wear, Nancy Jane, 133. Weightman, Annie, 90. Wellman, John A., 139. Westgate, David Waterman, 76. Whitman, Pauline, 89. Whitney, Elisha Murdock, 91; William W., 91. Wilcox, Polly, 43. Wilkinson, James, 87. Williams, Alice, 91; Bessie E., 91; Edward B., 74; Frederick D., 91; George, 91; George E., 91; John D., 91; Sarah, 91. Willis, Priscilla Elizabeth, 134. Winters, Lewis M., 190. Wolfenden, Mary Ellen, 92. Wood, Abbie Maria, 190; David, 90; Margaret, 136; Reuben, 90; Sally, 90. Woolf, Louise, 134. Woolley, Florence Augusta, 134. Wright, Eliza, 138; Elsie, 138; Ethel, 138; Hazel, 138; James Vern, 138; Jemima (Dands), 138\*, 187; Margaret, 187; Millie Elizabeth, 138; Phebe A., 48; Sarah Melissa, 138;

William, 138, 187; William Stacy,

Young, Abigail (or Nabby), (Howe),

138; William Thomas, 138.

Yost, Ella, 43.

73, 132; Adelia Lee, 41; Albertha Lee, 40; Alfred D. Jr., 132; Alice V. (Porter), 40\*, 41; Almira, 134; Anna Maria (Sabin), 192\*; Boyd Lee, 41; Brigham, 191\*, Brigham, 11, 191; Brigham Hamilton, 73; Brigham Willard 192; Bruce Richard, 41; Byron Wheeler, 41\*; Cedenia (Clark), 73; Clara (Decker), 191; Clara May, 191; Clarentine, 134; Clarissa (Hamilton), 73; Clifford Earl, 73; Clifford Lorenzo, 192; Connette Elise, 40; Dallas Huber, 192; Doris Lee, 41; Douglas Osa, 40; Edith Lee, 41; Elizabeth Aretta, 192; Elinor Maria (James), 191; Elinor Tillie (Young), 192\*; Emeline Amelia, 191; Emeline Free, 191; Franklin W., 41, 75; Franklin Wheeler, 192\*; Gaylen, 73; Gaylen, 73; Gaylen Snow, 73; Hannah Ida (Hewitt), 191; Harold LeVar, 41; Ida A. (Lee), 41; Ida M. (Behunin), 41; James Lee, 41; Jay Alton, 40; Jessie Lee, 41; Jessie Mandell, 40; John, 40\*, 41\*, 73, 132; John, 11, 191; John McCleave, 191; Joseph, 40\*, 41\*, 134\*, 191; Joseph Chanceler, 133; Joseph Gardner, 40\*, 41\*; Joseph Osa, 40\*; LeRoy W., 41\*; Loraine Lee, 41; Lorenzo Clifford, 192; Lorenzo Dow, 40\*, 41\*, 191; Lorenzo Howe, 192; Lorenzo Sabiskie, 192; Lydia, 191; Mahonri M., 73; Marian Ross, 191; Marjorie, 40; Mary Ann (Angel), 191\*; Mary A. (Limb), 41; Mary Ann (Huntley), 134\*; May Isabel, 191; Morris Don, 41; Myrtle L. (Bullock), 41; Nabby (or Abigail) (Howe), 73, 132; Parley Le Grand, 191; Perry Le Grand, 191, 192\*; Phineas Howe, 191; Preston, 40; Preston Lee, 41; Richard, 41\*; Richard W., 11, 73; Rose Marie, 73; Sarah Amelia (Black), 192; Sarah E. Pitkin 40; Sarah (McCleave), 191; Scott, 41; Son, 41; Squire Dagbert, 133; Susannah, 132, 133; Tamer, 192; William, 40\*, 41\*; William G., 40\*, 41.

Zufelt, Mrs. Sarah, 42.









# THE UTAH GENEALOGICAL

# AND HISTORICAL MAGAZINE.

# JANUARY, 1923

#### WHAT THE CENTURY HAS BROUGHT

By Director Joseph Fielding Smith

Delivered at a Meeting of the Genealogical Society of Utah held Dec. 22, 1922

REPORTED BY JOSEPH ANDERSON

I have been asked to speak on the subject: "What The Century Has Brought." I have taken you at a disadvantage because I have not had sufficient opportunity to prepare for this talk. I understand, however, that I am not expected to go into the details in regard to the century in relation to all that has been accomplished, but to confine my remarks more particularly to the fulfilment of prophecy respecting the Dispensation of the Fulness of Times.

I shall read, and perhaps take for the foundation of my remarks, the prophecies referred to by Moroni to the Prophet Joseph Smith on the night of September 21, 1823. This is the account he has given us of that remarkable interview, at least in part:

"He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

"For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that

it shall leave them neither root nor branch.'

"And again, he quoted the fifth verse thus: 'Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.'

"He also quoted the next verse differently: 'And he shall plant in the hearts of the children the promises made to the

fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his

coming.'

"In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ; but the day had not yet come when they who would not hear his voice should be cut off from among the people, but soon would come.

"He also quoted the second chapter of Joel, from the twentyeighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here."

In relation to what the century has brought, I am going to confine my remarks to the fulfilment of these prophecies quoted by the angel to the Prophet Joseph Smith.

The eleventh chapter of Isaiah—I shall not take time to read it all—deals with the gathering of Israel, and the concluding

verses are as follows:

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Mahath, and from the islands of the sea.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed

of Judah from the four corners of the earth.

"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and

Judah shall not vex Ephraim.

"But they shall fly upon the shoulders of the Philistines toward the west they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

"And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men

go over dryshod.

"And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in

the day that he came up out of the land of Egypt."

This prophecy has not entirely been fulfilled. There is much in regard to it that is yet future, but I think in the near future. However, the Lord has set his hand the second time to gather the

remnant of Israel, and the outcasts of Judah. We see evidence of that here tonight. If we should have you raise your hands, we would discover that some of you, or your parents before you, came from the British Isles; some from Scandinavia; some from Germany; some from Holland, and from other parts of the earth. You have been gathered here in fulfilment of this promise and prophecy, and have come to the place of gathering which is prepared for the remnant of Israel. There are many nations represented in the membership of the Church, as we find them located in each stake of Zion, and they have come because the Spirit of the Lord rested upon them and they could not stay themselves, but receiving the spirit of gathering, they left everything for the sake of the gospel and for the privilege of being numbered with, and obtaining an inheritance among their fellow believers—the Latter-day Saints. Our ancestors were engaged in various pursuits in their native lands; some of them in the coal mines, some of them in the fisheries, some of them in the great factories; and thus they were employed in foreign countries, barely able to make a living. They heard the gospel, came to this land, became tillers of the soil, and stock-raisers principally, and have been engaged of course, more or less, in the selling and buying of merchandise. They have been trained and educated in various professions: as lawyers, doctors, and in the arts and sciences, which never would have been their privilege had they remained in their native land, under the conditions which prevailed there. And so the gospel has benefited them temporally as well as spiritually, and we all know that it has benefited them morally, that we are better by far in every particular than we could have been had we remained, or our parents remained, and we had been born to them in the countries from whence they came. The Church today numbers many many thousands and they are of the House of Israel, principally of the tribe of Ephraim; Ephraim having received the birthright in Israel and the mission to stand at the head, to perform a work for his fellow kinsmen of the other tribes in the Dispensation of the Fulness of Times, in which we live. And so, we have seen the fulfilment of this promise that was made to the Prophet Joseph Smith, through the preaching of the gospel,—the conversion of many souls from Europe, from Asia, and from the isles of the sea; and we are now witnessing the gathering of the dispersed of Judah. The Lord is now opening the way for the return of these outcasts who were scattered because of their disobedience and their rejection of the Son of God, and they have remained scattered among the nations until the time for their gathering, which is now. In connection with this I would like to read you a verse from the Savior's own remarks in relation to this matter, as recorded in the gospel of St. Luke, the 21st chapter and the twenty-fourth verse. His disciples came

to Him, desiring to know something in regard to the signs of His second coming,—the destruction of Jerusalem, and the scattering of the Jews, as you will find very clearly set forth in the twenty-fourth chapter of Matthew, and this is a reference to that same prediction, in answer to their questions. Speaking of the Jews, He said:

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

In the statement that was made by Moroni, and which I have read to you, he said that the fulness of the Gentiles was soon to come in. In the former dispensation, the gospel was first preached to the Jews and then, after they had rejected it, it was taken to the Gentiles. In the dispensation in which we live, the gospel was first taken to the Gentile nations, and scattered Israel other than the Jews, were gathered out; and after being preached among the Gentile nations, it shall go to the Jews, "the first being last and the last being first", as the Savior promised.

In Section 45 of the Doctrine and Covenants, the Lord calls attention to the fact that when the fulness of the Gentiles should come in, a light should break forth among those that sat in darkness, and it should be the fulness of the everlasting gospel, but they would reject it. And in that generation shall the time of the Gentiles be fulfilled. In the one hundred thirty-third section of the Doctrine and Covenants, He warns all the tribes of Israel to flee to the mountains of Ephraim for safety, and for the Jews

to flee to Terusalem.

From the time of the destruction of Jerusalem by Titus until the year 1917, Jerusalem was trodden down of the Gentiles. After General Allenby, at the head of the British forces, captured Palestine, that country became free from the tyranny and oppression of the Turkish empire, and after peace was declared, England sent to Palestine Dr. Herbert Samuel, a Jew, to be governor of the land, and that is the first time in all those years that a Jew has ruled in Palestine. Under his direction, and with the sanction of the British government, which controls in that land, he is preparing for the return of the scattered remnant—the dispersed of Judah—to their own land, where they shall assemble in fulfillment of these predictions made by Isaiah and other prophets and quoted by Moroni to the Prophet Joseph Smith, where they too will have the privilege of hearing the gospel and embracing it.

Not many of the Jews, I take it from my reading of the

Not many of the Jews, I take it from my reading of the scriptures, will believe in Christ before He comes. The Book of Mormon tells us that they shall begin to believe in Him. They are now beginning to believe in Him. The Jews today look upon Christ as a great Rabbi. They have accepted Him as one of their great teachers. They have said that, "He is Jew of Jew, the

greatest rabbi of them all", as one has stated it. When the gospel was restored in 1830, if a Jew had mentioned the name of Christ in one of the synagogues, he would have been rebuked. Had a rabbi referred to him, the congregation would have arisen and left the building. And so, we see the sentiment has changed. Now I state this on Jewish authority; that they are beginning to believe in Christ, some of them are accepting the gospel, but they will gather to Jerusalem in their unbelief, the gospel will be preached to them; some of them will believe. Not all of the Gentiles have believed when the gospel has been proclaimed to them, but the great body of the Jews who are there assembled will not receive Christ as their Redeemer until He comes Himself and makes Himself manifest unto them. According to that which is written, they shall see the wounds in His hand and in His feet, and they shall say unto Him: "What are these wounds in thine hands and in thy feet?" And he shall answer and say: "These are the wounds with which I was wounded in the house of my friends", and then shall they fall down and worship him, so we are informed in the scriptures.

The twenty-second and twenty-third verses of the third chapter of Acts have reference to Christ and is yet to be fulfilled. They

are as follows:

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

"And it shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people." This is in keeping with the expression in the first section of the Doctrine and Covenants, that "the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people." This prophet is Christ, and when He sees fit to speak and to give commandments unto the people with the power and force with which it shall be given at some future time, not only will the members of the Church be removed who refuse to hear, but His judgments shall go forth upon the nations and upon the ungodly among them, who shall perish, and that day is near at hand.

The second chapter of Joel, beginning with the 27th verse, is as follows:

"And ye shall know that I am in the midst of Israel, and that I am the Lord, your God, and none else: and my people shall never be ashamed."

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall

prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in

those days will I pour out my spirit.

"And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

"The sun shall be turned into darkness, and the moon into

blood, before the great and terrible day of the Lord come.

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

Of course we understand that there shall be two headquarters: Zion and Jerusalem, and out of these cities shall go forth the word of the Lord and His commandments, not only to those who are members of the Church, but unto the nations of the

earth, when His kingdom is fully established.

The time for the darkening of the sun and the turning of the moon as blood has not yet arrived, but the Lord has already commenced to pour out His spirit upon all flesh and we do find even now that the sons and daughters prophesy; the old men dream

dreams, and the young men see visions.

Now, my brethren and sisters, I am not going to confine this prophecy to the members of the Church. The Lord said He would pour out His spirit upon all flesh. That does not mean that upon all flesh the Holy Ghost should be sent and that they should be participants in the blessings which those are privileged to receive who have been baptized and endowed and become members of the Church; but the Lord would pour out His blessings and His Spirit upon all people and use them to accomplish His purposes. I think properly we could go back into the days of the revival of learning—the renaissance, as it is called—and the reformation in the fifteenth and sixteenth centuries, to find the beginning of the fulfilment of this promise. The Lord had to begin in those days to prepare the way for the ushering in of the dispensation of the fulness of times, because in the fourteenth and fifteenth centuries, the Christian world was in absolute darkness, a pall of darkness hung over the earth, such as I suppose it had never seen before, and the corruption of the so-called Christian Church was almost beyond belief, but during the fifteenth and sixteenth centuries, the revival of learning broke through this darkness and paved the way for the reformation which in the sixteenth century gained a foothold. This was really the dawn of our present day. The yoke of that great power which kept the nations bound, bound not merely physically but spiritually, was broken and rays of light commenced to find their way through so that freedom of religious belief and liberty were established. If you will take time to reflect, you will find

that in the matter of discovery and invention things have come about in a logical way, step by step, as the people were prepared to receive them, and each step has been in the direction of establishing the truth of the everlasting gospel upon the earth. Thus, when people began to study and to learn, as they did in those days, and learning began to spread, the printing press came along and made it easy to publish books and other matters and distribute them among the people, so that the entire people could learn to read and write; before that time a man who could read and write and who had education was of the privileged class usually of the clergy, and if a man were accused of an offense, if he could read and write and show that he had some education, he could demand a trial before the ecclesiastical court rather than before the civil court, and that was greatly to his advantage because it took more witnesses to prove a case aganst men before the ecclesiastical court than it did before the civil courts. A man with learning could enter the ministry and the common people were kept in darkness, more particularly concerning the scriptures, and the idea prevailed that the scriptures were not to be had by the common people, and one of the great leaders of religious thought at that time said that he regretted the fact of printing, because through its means the scriptures, the jewel of the Church, he said, was becoming common to the laity, and he deplored it because it was a desecration of sacred things; and that was the spirit of the times. And so, we can follow these things down step by step: and we see that the discoveries and inventions come logically when most needed. Before the days of Columbus the people thought that beyond the borders of the Atlantic ocean was a sea of darkness, upon the other side of which were dragons, and if anyone should sail out into the deep, they would become a prey to those terrible monsters.

There has never been a step taken from that day to this, in discovery or invention, where the Spirit of the Lord was not the prevailing force, resting upon the individual, which caused him to make the discovery or the invention. The world does not understand that but it is perfectly clear to me; nor did the Lord always use those who have faith nor does He always do so today. He uses such minds as are pliable and can be turned in certain directions to accomplish His work, whether they believe in Him or America had to be discovered, because it was upon this land that the gospel was to be restored. There had to be a breaking down of despotic power; feudalism had to come to an end; men had to be freed. It was necessary that parliaments be organized, that the magna charta be given to the people, and that they have a voice in what should be and what should not be, in regard to government. All of this had to be before the establishment of the Church of Jesus Christ of Latter-day Saints upon the earth, and these things took place in Europe before the discovery of America, and after America was discovered liberty upon this land received an impetus which the old world could not give to it; and through the shedding of blood, the land was redeemed, (the Lord has said it) and freedom proclaimed in the constitution of the country, so that all peoples of the earth could find a place of refuge in America, the Land of Promise. When that was accomplished, the time had come for the bringing forth and establishing of the gospel of Jesus Christ upon the earth.

Since that time, there have been a great many discoveries, in fact since the establishment of the gospel these discoveries and inventions have been increasing more rapidly and we have seen more perhaps, let me say in the last quarter of a century, than were seen during all the years from the days of the revival of learning and the reformation down to the visitation of Moroni to the Prophet Joseph Smith. Among other things that have been discovered and invented, and I am not confining myself now to this side of the restoration of the gospel, but things which led up to it, we find labor saving machinery; weaving, knitting, sewing, farm machinery, machinery for all kinds of employment, and some of them of course came before the establishment of the The discovery of steam was before that time, but since that time, see how it has developed, see how all of these things have developed. Everyone of these discoveries which were made known before the coming of Moroni, or let us say, before the establishment of the Church in 1830, have been developed and perfected in thousands of ways most marvelous.

Let me refer, for instance, to the printing press: I was in the printing office in Washington some years ago, and marveled at the machinery. There were many great machines printing books, mechanically feeding the paper into the press and mechanically printing it. Should two sheets of paper accidentally start into the press at the same time, the whole thing would stop; somebody would come and adjust it, and the machine would go on again with its work. They had a great many rows of machines that were folding the printed sheets into pages, after they had been printed, and you could hardly hear yourself think in the room, because of the clatter of the machinery. Every once in a while one of them would fold incorrectly a sheet of paper, and immediately that machine would stop and a little arm would shoot up showing where the trouble was. Man has done that through his ingenuity, but back of it all has been the inspiration of the Spirit of the Lord.

Electricity was discovered before the days spoken of, but it has been within our own times that it has been put to use. There are people right here in this room who can remember the day when the news went out that it was possible for a man to send a mes-

sage from one town or city to another by means of wires. And then the telephone came and we know what is being done today, how it has been perfected. It is within the memory perhaps of each one of us here when the word came and was published throughout the whole world that messages had been sent by wireless; and then we began to speak of wireless telegraphy, and what a marvelous thing it was when they were able to send a message across the Atlantic ocean, and we thought that was the heighth of wonders. They had already learned how to send messages and had been sending them clear around the earth by means of wires, now comes the announcement that we do not need wires, messages can be sent without. At first it was only for a few miles, then across the sea, then greater distances, until now we think nothing of it and the papers publish items all the time received by wireless. You will see the heading, "Received by wireless," in the newspapers. What a wonderful thing that is.

Then, more astounding still, came the announcement not many years ago that a communication by voice, and without the aid of wires, at the Smithsonian Institute in Washington, had been heard as far away as the Sandwich Islands. That was not the first that had been heard, because they had been experimenting, and they had discovered that they could send messages through the air, or through the ether, without the aid of wires, not merely by an electric spark which would be picked up by an electric contrivance somewhere else, but that a man's voice could be carried to distant parts and people in some far off land or state could hear just as distinctly and understand whose voice it was, as though they were in the same room with the speaker. I remember an article appearing in the Geographic Magazine in reference to this, describing how many of the great scientists had assembled in Washington and there they were hearing from distant parts of the United States messages as they came to them by wireless. Now even our children are making contrivances which they call radio sets, and are placing them in their homes. By his means we are listening to concerts that are given in our own city and in other cities, almost daily. In my own home I can listen to the concerts that are given by the K. Z. N., the Deseret News here in our own city, and by others. As those messages came you could hear the music; you could distinguish the voice of the speaker if you knew him, and those messages have come without the aid of wires, and these "radios" have been assembled and prepared by children, as they have now learned to do it, the great discovery having been delivered to the people so that all may know. Concerts given in Salt Lake City have been heard in San Francisco, Los Angeles, in the cities of the East and in the cities of the North. I was listening in to the radio here the other night and heard a message read from Saskatchewan, Canada, where somebody had heard the message sent by wireless from Salt Lake City at a concert. Another report came from Washington, another one came from another part of Canada, various parts of the

northwest and as far to the south as El Paso.

Then think of what has been accomplished in medical surgery; how, through the aid of the misroscope, a discovery which precedes our day but which has been developed and perfected, scientists have been able to segregate various germs and bacteria which cause disease, and find means of counteracting their influences upon the human system. I remember, when I was going to school, of picking up a newspaper one evening, and it stated that Professor Rontgen had discovered a certain ray of light, which was given his name, and is commonly known as the X-ray, and by its aid they are able to see through opaque objects. I was interested in it because we were studying physics, and we discussed it in that class, and some of the students there said: "I do not believe it. That is impossible." My attitude was, "It may be true. I would not be surprised at anything these days."

Then came the discovery of radium, and these two great discoveries and some others that have been made in recent years have revolutionized, largely the study of physics and chemistry as taught in the days when I went to school. They have to write new text-books every little while as these discoveries upset a great many things that were firmly established in the minds of the scientists; things that to them were seemingly conclusive, according to all discoveries made up to that time, had to be abandoned

when these great discoveries were made.

We used to talk years ago of the horseless carriage. That was the term they applied to a conveyance propelled without horses, on the streets. Of course we had electric trains and we had steam trains; they had been in use for many many years, but there had been no conveyance on our streets other than those drawn by the horse or the mule or some other animal. We used to talk about the horseless carriage, and wonder if the time would ever come when we would travel in such a horseless conveyance. Now you cannot cross a street here in Salt Lake City, or any other town, without looking both ways, and then hurrying to save your life, because the automobiles are so thick, propelled by power within themselves, as man has discovered how to transform a liquid into a gas and then ignite it, causing an explosion within the machinery that forces wheels to revolve.

And then, not so many years ago we were reading in our papers of the experiments of Professor Langley of the Smithsonian Institute, who was trying to perfect a machine that would rise in the air by its own power, and years ago men used to argue and scientifically prove, according to their argument, that it was impossible for a machine heavier than the air it displaced to be

made that would rise. They could reason it out so that you could not dispute it; they would apparently prove their case. Then came the experiments of the Wright brothers and today we have airplanes that are heavier than air. Today these machines weighing many tons, and able to carry great loads, rise in the air like birds and travel over the country at a rate of a hundred miles or more an hour; and we are only in the beginning of it.

Now, I have referred to these things as being the fulfilment of this prediction made by the Prophet Joel and which Moroni said to the Prophet Joseph Smith was to be fulfilled in this dispensation of the fulness of times. I have only touched it here and there, for time will not permit for greater detail. Look at these electric lights here. We are able to sit here in this room and see each other and I am able to read to you by the aid of these lights which come from electricity. We have known of that for a long time but it has not been such a long time that we have been using an electric globe, and see how they have been perfected. Then too, as already stated, electricity is used as a propelling force, to drive machinery, to drive our cars through the streets and from town to town! It is used for the raising of great weights, great magnets are made through the power of electricity, by which great loads of metal can be raised in the air and moved from place to place; and in various ways man has learned to use the great force of which they know so little.

Now, do you think that these discoveries and inventions by Marconi, by Edison, by Bell, by Stephenson and by the other inventors and discoverers without naming them, have come just because these men have been sitting down and concentrating their minds upon these matters and have discovered them through their thought or accidentally? Not in the least, but the Spirit of the Lord has been back of it and has been impelling them to do these very things, and why? Because the time is here; it is ripe. We are ready for these discoveries, these inventions, and they all have a bearing upon the restoration of the gospel and preparation for the time which is yet future but which is shortly to come, when Christ shall reign on the earth, and for a thousand years peace shall be established. That is what it is all for. Now, a man like Edison may say: "I do not believe in a supreme being." I do not know whether he does or not; some of these men do not. However, the Lord, in His great mercy, overlooks that and uses the man because he is adapted to a certain work, and He, through His spirit, can inspire this man to do this great work, and so he goes ahead and does it, all for the establishment of the kingdom of God.

Now, sometimes we, in our narrow way of looking at things, think that we are the Lord's people; He is using us and us only—

it is our purpose to go forth and preach the gospel and lead the honest to Zion with songs of everlasting joy. And we may have an idea that "we are the people", as Job says, "and wisdom shall die with us", but the Lord is using other forces, other peoples, other powers as well. We have the great work to perform of salvation for the living and the dead, and these other people are preparing the way in other directions which we cannot be called upon to do, because our time is to be given to something else. I am not looking for these great discoveries to come particularly from among the Latter-day Saints, because the Lord has given unto us another work to do, and therefore He is using these people who have the time and who are on the outside to make great scientific discoveries. Not altogether is He using them; He may be using some of us too, for that matter, but He is doing that, and it looks to me very reasonable that He would pour out His Spirit upon these people abroad. You know Peter had an idea that the gospel was only for the Jews. The Lord had a hard time convincing him that Cornelius was worthy of baptism and salvation. Do not let us get so narrow as to think that because we have the gospel and salvation is with us, that the Lord is confining the fulfillment of these scriptures to the Latter-day Saints alone and that in the pouring out of His Spirit, it is only upon our sons and our daughters, and upon our handmaids and our servants, and upon our old men and upon our young men. We must not think that, because He is using all that He sees fit to use, even those who revile Him, to bring to pass His purposes, and these men may say, "I do not believe," and "I have accomplished this", and they may take the honor to themselves, but the honor belongs to God.

We boast of our great civilization and what a great people we are, and the tendency today, in the text-books that are used in the schools, is to belittle those who lived in the past. Adam is looked upon by many educators as being a caveman, and Abraham as a man who was semi-civilized. I think we could say, with good reason, that there have been very very few individuals if any, who have lived upon the face of this earth, who have had greater intelligence than our father Adam. I feel safe in saying that because if it were not so he would not have been placed at the head, as a prince over the human family. And yet they speak this way, fulfilling the scriptures, where the

Lord says:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." And they are "ever learning, and never able to come to the knowledge of the truth." With all these great discoveries and inventions and the great power which is coming to them today, they are not coming to a condition of re-

pentance and they are not receiving the gospel of Jesus Christ, and yet the Lord will use them for His purposes and to bring to pass His work and to establish His kingdom, and if they do not repent, then shall they be swept off the face of the earth, and they will merit it.

I sometimes wonder, in my reflections, if Adam himself did not see our day. The Lord tells us that Enoch did, and I rather think that Adam did, that the Lord did show him what would befall his posterity until the latest generations, in fact we find it so recorded in the Doctrine and Covenants, for Adam prophesied upon his sons and grandsons the things that should befall them unto the latest generation, as they assembled in the valley of Adam-ondi-Ahman. We know that Abraham was an astronomer, and I have said many times because I believe it sincerely, that he knew more about astronomy than all the scientific astronomers of today know put together, because he was taught of God. He knew of these great planets, these great worlds, these great suns. He knew where they were located. He knew what they were doing, why they were there. He knew how they were governed and which were the governing planets over systems, which these astronomers today only know vaguely. Abraham knew all about that, but he never rode in an automobile. He could not sit in his tent, (and he lived in a tent), and turn on an electric switch and have light, because those things were not for his day. Isaiah, Jeremiah and the other prophets, when they traveled from city to city, had to go on foot, with a staff in their hand, or else ride. as the scriptures tell us, upon an ass, and that was their means of transportation. But, shall we say that they were ignorant men? Let me read to you a passage of scripture from the prophecy of Isaiah—the fifth chapter—and see if he did not have some idea of these things yet future but which were not for his time. If the Lord had desired, in the days of Abraham, or of Moses, or of Jesus Christ himself, that the people should know about automobiles, that they should know about electric lights, that they should know about flying and other things, He would have revealed it, but that was not for their time. Now, Isaiah records this in regard to the gathering of Israel:

"And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they

shall come with speed swiftly.

"None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken."

Now, how is that going to take place? Traveling on foot, traveling by stage, even traveling in railroad trains? Think of it: Isaiah says that this ensign shall be lifted up from far, a long way off, and people should be gathered to it and they would come

to it from all over the earth, with speed swiftly. They must have had some rapid means of traveling. Now, listen to this:

"Neither shall the girdle of their loins be loosed nor the

latchet of their shoes be broken:

Whose arrows are sharp, and all their bows bent, their horses hoofs shall be counted like flint, and their wheels like a whirlwind.

"Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall

carry it away safe, and none shall deliver it.

"And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof." That

is if they look back.

What do you discover in this? Let me tell you what I find. I find that Isaiah discovered in vision, and later through prophecy, that the time would come when the Lord should lift up an ensign for the nations, in this great day in which we live, that he would call the people from the nations of the earth and they would come with speed swiftly, and the time would come when they would go with such speed that it would not be necessary for them to take their clothes off. We have not altogether reached that yet. They would not unloose the girdle. It would not be necessary for them to take their shoes off because of the speed with which they should travel, and how could he illustrate or refer to the automobiles or the railroad train or some other modern invention as the airship, as a means of transportation. in any other terms only those which he knew in his day, and so he refers to them as horses and their hoofs as being like flint, etc., describing conditions as best he could, from the knowledge which he had then of conditions as they are in this day. Isaiah could not say: And in that day they shall ride in automobiles and on the railroad trains and by the power and force of steam shall they be carried swiftly. He could not do that because those things were not understood. We did not speak of automobiles before we had them but we spoke of horseless carriages, the only term that we could apply. So Isaiah used the terms which he understood, and I think that Isaiah saw conditions as they are upon the earth in this our own day.

I want to read another passage of scripture to you, as it has

reference to our day:

"The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."

Isn't that a pretty good description of an automobile, Don't you think that Nahum, who wrote that, saw in vision perhaps, one of our great highways, like the Lincoln highway, automobiles

traveling upon it and passing each other and jostling on the streets, going perhaps in the night with their great headlights that were blinding—the great torches, is the way he describes it. Don't you think he saw our day? Do you think that the Lord did not understand these things and that men today have made discoveries and presented them to the Lord? Do you think that? Well, I most assuredly do not. The Savior of this world was the creator of it. He made all things, and yet He traveled on foot from Galilee to Jerusalem and from Jerusalem to Galilee and back and forth through the cities of Palestine. Why? Because that was the mode of travel in the day in which He lived, and yet John tells us in the first chapter of his gospel:

"All things were made by him; and without him was not

anything made that was made."

I must touch very briefly, the great prophecy which was uttered first, and I have left it purposely until the last and perhaps unwisely because now there is not time. The particular thing I have in mind is the words of the prophet Malachi regarding the planting in the hearts of the children the promises made to the fathers. We are all familiar with that and I suppose there is no need of me going into any great detail in relation to it. but the promise was made to these ancient people that the time would come when their children would perform for them a labor which was denied them in their day, and so the fathers were looking forward and their hearts were turned to their children to do that work, and Elijah came in the Dispensation of the Fulness of Times to turn the hearts of the children to the fathers. In the Kirtland temple on the third day of April, 1836, this great revelation and restoration of priesthood was made and the hearts of the children began to turn to their fathers, and this was not confined to Latter-day Saints alone. And so, the spirit came upon the people of the Latter-day Saints and they were taught the doctrine of salvation for the dead and the privileges which would be granted unto them to go into the temples and perform the work for their dead which the dead were not able to perform for themselves, and so, in accordance with the instructions of the Prophet Joseph Smith, it is our privilege to go into the temples and to perform the labor for our dead who died without a knowledge of it.

Now, let me speak of the fulfillment of this. I am not going into the details of this prophecy because that has all been treated before similar bodies, and it has been published time and time again, but I call your attention to this fact, and these are the things which concern us tonight, because we are speaking now of the progress of the century: When the announcement was made by the Prophet Joseph Smith and Oliver Cowdery that Elijah had come and had conferred upon them the keys of this

priesthood, and the hearts of the children now would be turned to the fathers, that was not understood by the world. Joseph Smith through this revelation received the knowledge of it and taught the people the doctrine of salvation for our dead. time there was nothing being done in genealogical research. I am safe in saying that. I do not mean to say by that no research had ever been made; for years beyond that records had been kept, but people were not compiling these records people were not seeking after their dead; they were not organizing the information and putting it in shape according to their families. Very little if any, research was undertaken before the year 1836, and whatever was done you can find some ulterior motive back of it; somebody was searching for evidence to prove their title to some estate. Now, throughout the East, men are searching the records of the dead. One man, Franklin P. Rice of Massachusetts, is engaged in this work. It occurred to me one day to write to him and ask him why. I had already inquired of a number of these men while I was in Massachusetts, as to why they did this, and got what I thought were favorable answers, for they said they did not know only that when they got started they could not stop. They did not know why, but I did. I wrote Mr. Rice and received a letter from him, in which he said this, which is significant and is perhaps all that I need to leave with you:

"Thirty-five years ago", (and this was, I think, the year 1902 when the latter was received, so we would have to add twenty years now), "the interest in such matters was mainly antiquarian, and the few examples in print in this line had been inspired from that standpoint. Genealogical research was not the powerful factor it is today. As an idea expanded and developed, I came to regard the work chiefly in its practical and scientific aspects, and I applied the term "Systematic History" as the best explaining its purpose to meet the necessities of all inquirers and investigators. I formulated a plan sometime before 1890 to require the towns in Massachusetts to print their records, but this met with little favor. Its substantial features are embodied in the Act of 1902. Pursuing the work since 1898 under the operation of the Systematic History Fund, I have been able to secure copies and to print the vital records of more than thirty

towns in central Massachusetts."

I will say that in the year 1902, referred to, the state of Massachusetts, by enactment of law, made it possible for the compiling of the vital records, that means the births, marriages and deaths of each town in Massachusetts, from its foundation or from the beginning to the year 1850. This man was working at this time upon these records and had published some thirty volumes. Others were doing the same thing. The New England Historic and Genealogical Society has also published a great

many volumes since the act of 1902. Other states likewise established similar laws and they began to publish and are publishing the vital records of the towns of their state and this work has spread, until, in our own land, we have a great many genealogical societies. There are thousands of individuals outside of societies who are engaged in the preparation; compilation and publication of vital records, genealogical records, family histories. Over the waters, in Great Britain, there are organizations in nearly every county, and individuals are laboring compiling the records of their dead. The same is true of other parts of Europe. And why are they doing it? In fulfillment of this prediction made by this ancient prophet, referred to by Moroni, when he said to the Prophet Joseph Smith it was about to be fulfilled. What the future may bring we do not know, but judging from the past, we can see a greater development, a greater manifestation on the part of the peoples in the world, in other lands outside of ours, outside of Great Britain, outside of Scandinavia, but particularly where the gospel has been preached; individuals laboring, societies formed, and the gathering of records. What for? That we may go into the temples and perform the work for our dead; that they may have the privilege of salvation as we have that privilege. And so, the people in the world will be working as the Spirit of the Lord rests upon them, for His spirit should be poured out upon them, in fulfillment of this prediction, and it shall be poured out upon us. We have temples now, others are in course of construction, others will be constructed, until the land shall be dotted with them, where the people can come and perform this necessary labor for their dead. This is for the future. We are gathering, in our society, as fast as we can obtain the volumes, the publications of these organizations, of these individuals, who are laboring in behalf of the dead. We have now on hand, 6,667 volumes, and we are buying them constantly, for your benefit, for the benefit of your dead, that you might obtain the information in them, take that information and perform the labor in the temples. We have now established a great central bureau or clearing house, where all work shall be indexed, and eventually where all who do temple work will have to have their work approved before they go to the temple, so that we will know that they are not duplicating the work already done. You can have your own day dreams if you want to call them that, or your own vision in regard to this, so far as the future is concerned; and you will see temples dotted over the land, and organizations where the records will be compiled and filed away, and where people will be in charge, having the direction of the work, preparing the information that we may do the work in the temples and avoid the duplication which has so regrettably been done in the years that are past. We must not slacken in our labors. The Lord will hold us accountable for our

own actions regarding our own selves. We should take diligent heed concerning our dead, that none shall be overlooked. It is our privilege and our duty to perform the labor in the temple for all our ancestors whose names we can obtain, unless for good and sufficient reason, they should be barred according to the rules, from having that work done in the temple, and then we leave the matter in the hands of the Lord. If some of them for whom we labor are unworthy the Lord will do the eliminating. That is not for us to do. Our work is to go to the temples and perform the labor.

The Lord bless you is my prayer in the name of Jesus Christ. Amen.

### CANADIAN GENEALOGICAL CONVENTION

Held at Magrath, Alberta, Canada, October 23-29, 1922

The Canadian Genealogical Convention, held at Magrath, Alberta, Canada, was an event long to be remembered by all who took part in it. Delegates were appointed from practically all the 30 wards of the three stakes, Alberta, Taylor and Lethbridge, and the students enrolled numbered nearly 100. Some of them come from long distances, hundreds of miles away. The good people of Magrath entertained them royally during the entire week. The stake committees worked in cooperation, and the stake presidencies and bishops gave their support. Elder E. Pingree Tanner of the Taylor stake, Elder William Henderson of the Alberta stake, and Elder Lehi Jensen of the Lethbridge stake had the work in charge.

Elder Nephi Anderson and Miss Lillian Cameron from the office of the Genealogical society at Salt Lake City arrived the Saturday evening before the convention and spent Sunday attending the sacrament meetings at Raymond. Monday morning the convention proper began in the commodious meetinghouse at Magrath. The regular genealogical and temple work subjects were then treated, the evening sessions being devoted to the treatment of doctrinal subjects, interspersed with musical numbers, Elder Anderson being the principal speaker. The attendance at all the sessions increased day by day until the closing sessions on Sunday. The get-acquainted social on Monday evening was a most enjoyable affair, and the concert on Friday evening was made a success by the best musical talent in the three stakes.

A wonderful spirit prevailed during the whole week. The Spirit of Elijah was certainly made manifest in the hearts of the devoted students. On the closing afternoon, Saturday, a written

test or review was given, and the papers were gone over by Elder Anderson and Miss Cameron. The test proved that most

of the students had mastered the subjects very well.

On Friday afternoon quite a number of the students went to Cardston and visited the Temple. They were shown through the beautiful structure, now completed and ready for the furnishings. Without doubt, this convention will prove a great help to the Saints in Canada in giving them instructions on how to gather and prepare their records, preparatory to the opening of the temple for ordinance work. It can be truthfully said that this convention was the best of its kind ever held in any of the stakes of the Church, not only because of the time at the disposal of the instructors, but because of the wonderful spirit present. Hearts were so full that there was a manifest reluctancy to separate. Many said even a week's time was too short.

On Sunday, October 29, the large meetinghouse was filled. Meetings were held at 2 and at 7:30 p. m. The Magrath choir rendered appropriate sacred selections, and a number of soloists added to the enjoyment with their sweet voices. A brief synopsis of what was said follows:

#### EARL PINGREE TANNER, TAYLOR STAKE REPRESENTATIVE

Elder Tanner expressed his pleasure at the success of the convention-training course which was thus closing with this large assembly. Credit should be given, he said, to the stake presidencies and stake representatives of the three stakes interested for this success. Many of the brethren who were among the pioneers of this country and who were now behind the veil had predicted that a great work would be done here for the dead. These good men were no doubt rejoicing with us at this, the beginning of great things in our country. He felt sure that when the delegates who had attended this conference returned to their respective stakes and wards, a greater activity would be made manifest in temple work and genealogical labors.

## PRESIDENT H. S. ALLEN, OF THE TAYLOR STAKE

President Allen said he had attended a number of sessions of the convention, and had been very much pleased with what he had seen and heard. Some delegates had come over a hundred miles. He spoke of the teachings of the Latterday Saints regarding the building of temples and doing the work for the dead in them. He encouraged those who had not as yet donated their allotted portion to the temple at Cardston to continue in the good work.

#### WILLIAM HENDERSON, ALBERTA STAKE REPRESENTATIVE

Elder Henderson spoke appreciatingly of the presence of the visitors from Salt Lake City, also of all who had attended and given of their efforts to make such a success of the convention. He spoke highly of the generosity of the people of Magrath, who had made it possible for so many from a distance to attend.

#### NEPHI ANDERSON, OF GENEALOGICAL SOCIETY

Having been with you now for a week, I have about talked myself out; and therefore I would not have felt slighted had I not been called to speak. However, I am glad to express my apreciation of the wonderful time we have had during the week's work. This is the record convention of the Church, held in any of the stakes of Zion, as regards the length of time spent, and therefore as regards the thoroughness of the work done. One of the distinctive features of this convention is that those who have attended regularly were called by the proper authority to come here and take the work so that they might go back to the wards from whence they came and impart to the people the knowledge they have here obtained. You must have a very good people here, because of the sweet influence of the Spirit of the Lord which has been manifest. All of us, teachers and students, have become very much attached to each other, so that it seems hard to part.

I am sure that all who have attended the convention meetings have had their vision cleared to the magnitude and the glory of the great latter-day work, in the provisions which the Lord has made for those who serve him. "Where there is no vision, the people perish," said the ancient maker of proverbs. It is necessary, of course, for us to attend to the daily duties which lie close to us, but at the same time we should have the power to lift our eyes and see into the future and to comprehend to a degree that which is promised the faithful at the end of the journey. Our spirits are brightened and our strength is renewed when we can do this. In fact, no great undertaking has ever succeeded without vision. fathers and mothers when they were trailing wearily across the plains to a land where they could worship God without fear of hinderance, had before their eyes the light of the Gospel and its promises, and this light gave them strength to endure. And so in our special work this week, the blessings held out in the temples for the worthy of God's people have been the guiding light for us.

#### PRESIDENT HUGH S. BROWN, OF LETHBRIDGE STAKE

I was notified to be prepared to speak tonight and was therefore resting easy thinking that we would hear from Presidents Wood and Allen this afternoon.

I have heard returned men say that it is easier to "go over the top" on a moment's notice than to wait in fearful anticipation for the "zero hour." After the next few moments are past I think I will probably agree with them, as I can then rest easily during the remainder of this convention.

We are indebted to the three Stake Genealogical Committees for making arrangements for the splendid Convention which has been held during the past week. We appreciate the hospitality of the people of the Magrath ward who have entertained in their homes the delegates from the other wards who are attending the Convention. We appreciate the efficient service of Brother Anderson and Sister Cameron, which, I am sure, will result in a renewed interest throughout these three stakes in genealogical work; and in my opinion the Convention is very opportune in view of the fact that the Temple at Cardston will probably be dedicated next summer.

The work of salvation for the dead is little understood outside of the Church of Jesus Christ of Latter-day Saints, and I believe that we now realize that the necessary preliminary work in connection therewith is not as generally

understood by members of the Church as it should be.

This great principle when properly understood answers some of the questions which have been propounded to Christtian ministers for centuries without satisfactory answers being given. Ministers who have been teaching that Jesus came to save all men, that His object was to overcome the power of darkness and bring all men to acknowledge Him, are met with the statement of those who do not believe in His name, that His life mission was a failure in that the great majority of the people who have lived on the earth have never heard of or much less believed in the name of Jesus Christ, and therefore, according to Christian doctrine, the majority of our Father's family are lost.

I met an ex-minister in England some years ago who told me that he left the pulpit because of his inability to answer some questions concerning the life and mission of Jesus Christ. He said Christian ministers preached the doctrine that "every knee must bend and every tongue confess that Jesus is the Christ," and at the same time declare that only those who do so confess while in mortality can be saved, which eliminates from salvation the great majority of the human family and consigns them to endless torment, giving Satan an overwhelming victory and making Christ's mission a failure. "Either," he said, "Christ came here only to save a selected few with no intention of redeeming the majority, or there is some other way by which men can be saved aside from believing on His name while in earth life." "What am I to do," said my friend, "when I am met with a proposition of admitting either that Jesus was partial when he introduced his scheme of salvation or that He undertook to do more than He could accomplish when He said He would save all men."

I consider my friend's argument very reasonable from his point of view, for if there is no hope for any soul who does not hear or believe in the name of the Savior while in mortality, then, indeed, Christianity is a dismal failure; but I was happy to be able to refer him to Scripture substantiating the doctrine taught by our people that there is hope beyond the grave, calling his attention to the fact that Jesus Himself went among the spirits who had departed this life and taught them undoubtedly the same doctrine which he had taught to the living, and holding out to them the same hope, in other words: His work was not finished when He gave His life on Calvary, but has been progressing ever since, and is now being carried on both among the living and among those to whom we refer as "the dead."

I referred my friend to the promises contained in the Book of Malachi concerning the coming of Elijah, and also read him the second section of the Book of Doctrine and Covenants, wherein the Lord, by the Angel Moroni, told Joseph Smith the Prophet this prediction of Malachi was about to be fulfilled. I told him that in section 110 of the same book, verses 13 to 16 we have a declaration that the promise made by the prophets was fulfilled; and because of our faith in the doctrine we build Temples and officiate therein for our friends and relatives who have died without the knowledge of the Savior.

Another objection which is often brought against this doctrine was raised by my friend subsequently as follows: "Supposing," he said, "that your doctrine is true and that you performed work while living for some friend who has passed beyond. Have you any assurance that that friend will receive the benefits of your work? May he not reject the Gospel even in the spirit world, and if so, your work for him is of no effect; for instance," said he, "you today may do work in a Temple for John Jones who died 100 years ago. John Jones in the spirit world does not believe in the name of the Savior and refuses to accept the benefits of your vicarious work. Is not then your work in vain? How are you to know

which of all departed ones will accept and which will reject the message preached to them there or the work done by proxy here for them?"

My friend had just referred me to a friend of his who was at that time an old man and had explained to me that this man had been an infidel and had for forty years been fighting Christianity and opposing all who taught faith in the life and mission of the Savior. "But," said he, "thank God that my friend has at last seen the light and is now taking advantage of the benefits of that great sacrifice made on Calvary." asked my friend if he believed that the work which Jesus did for his friend had been standing to the credit of his friend for almost 2000 years awaiting acceptance, to which he replied, "most assuredly," "Then is it not reasonable to suppose that if I do work for John Jones that it may stand to his credit and if he repent he will receive the blessings of the Gospel; but if he will not receive the message of salvation in the spirit world then he cannot be exalted, for the blood of Christ was shed to atone for the sins of the repentent sinner. Nevertheless, the time will come when every knee must bow and every tongue confess that Jesus is the Christ."

Nephi tells us that "all men must repent and be baptized in his [Christ's] name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God."

Without proper appreciation of this great principle, Christ has very little appeal to the average thinking man; but when once understood, the scope of the scheme, its comprehensiveness and reasonableness appeal to all who have faith in the life and mission of the carpenter's son.

Elijah delivered the keys which he held, and the sealing power is in the earth by reason of which we are meeting here today and have been during the past week in convention, learning of the best methods of pursuing the work.

#### PRESIDENT H. S. ALLEN

At the evening meeting President Allen called attention to the noble work done by Elder Walter Ackroyd for the cause of genealogy in the Canadian stakes. He had been one of the pioneers in the work, laboring unceasingly among the people, purchasing books and records, sparing neither time nor means. Brother Ackroyd's heart should rejoice at the thought that this convention is a fitting climax to his work as Representative of the Genealogical Society in the Taylor

stake. (Elder Ackroyd, though weak from a long illness, sat in his wheel-chair in the audience.)

#### NEPHI ANDERSON

Elder Anderson added a word of appreciation regarding Brother Ackroyd. On a former visit to Canada, Elder Anderson said he had learned to know this good man's spirit and to appreciate his noble character. Elder Ackroyd was a Civil War veteran, and had come to the West in early days. Lacking the chance of schooling while in his youth, he had learned to read by the evening campfire, had surrounded himself with choice books, and had become a well-read man. The speaker expressed the prayer that this good man's last days would be his best days, to which petition the audience said, Amen.

#### LEHI JENSEN, LETHBRIDGE STAKE REPRESENTATIVE

Elder Jensen expressed his appreciation of the liberality shown by the people of Magrath in taking such good care of the delegates to the convention, and he hoped the Saints of Lethbridge would have the chance some time to return the kindness by entertaining a like number of delegates. He said the convention had been a great source of light and information to him. The Spirit of Elijah was among this people, making itself manifest in the lives of the Latter-day Saints.

#### MISS LILLIAN CAMERON OF THE GENEALOGICAL SOCIETY

Miss Cameron said she was glad to have the privilege of meeting with so many of the good people of Canada and to see the increasing interest which had been manifested in our convention. She was sure that the delegates on their return to their various homes would be of great help to the people in assisting them in their preparation for the Temple work which lay just ahead of them.

#### PRESIDENT EDWARD J. WOOD, OF ALBERTA STAKE

I am pleased to meet with you at the close of this convention which ought to be the beginning of a great genealogical work among us. We were glad to show a large number of the members of the convention through the Temple at Cardston on Friday last. Yesterday we were glad to have as our visitor the Chief Justice of Alberta, Justice Harvey. He came all the way with our Brother Elton from Lethbridge and asked that he might go through the Temple without any other visitors, that he might be free to ask the questions he desired. He was very inquisitive but very gentlemanly, and when we had fin-





ished showing him through the Temple he said: "I know now a little why you people build Temples. I did not know why you spend so much money on a building where are so few of your people." He went away with a different idea entirely as to our conceptions of eternity and of our responsibility to the world of spirits on the other side of the veil.

I remember Brother Galbraith, one of our Indian brethren, saying the reason why he joined the Church was because of attending the services at the laying of the corner stone of our Temple. He said that when he was there he felt as if he was associating with his relatives on the Indian side of his family, those who had died many years ago. One Sunday he came to Cardston and attended Sunday School. After the close of the school he said he had been waiting for me. I told him why. I said, "You want to be baptized." I felt that was what he wanted. He told me of a dream he had experienced. In the dream he saw a number of his dead relatives, among them an uncle who had been dead for twenty years. This uncle told Brother Galbraith that he should do a work for them that they could not do for themselves. Brother Galbraith answered, "What can I do for you? I am alive, and you have been dead a long time." The uncle told him to go to the Elders of the Church and apply for baptism, for that would give him entrance into the Church, after which he would be able to perform the vicarious work for the dead.

We baptized Brother Galbraith one Sunday in Lee's Creek, with three hundred people standing on the banks to witness it. He said he had promised his wife, who had been a Church member all her life, that he would join the Church when the right spirit came to him. This did not come to him until he saw the spirit of the dead, and he received a testimony that his departed ancestors were alive in the spirit world and awaiting

some work to be done for them.

There is a close relationship between the spirit world and the world in which we live. The Prophet Joseph taught this, and I have had many demonstrations of this truth in my own experiences.

While on my mission in the islands of Samoa, on evening we were on our way from holding a meeting. It was a journey of twenty-five miles by water. We were going to enjoy that sail along the coast. It was not long, however, before we could see a storm coming up from the north. When we were about two-thirds of the way, the storm burst upon us in great fury. It blew a perfect cyclone. We lowered our sails and tried to do the best we could with the oars. Our boat

was tossed helplessly about like a bit of cork. We were powerless to do anything and could make no headway. We just held on to the boat and prayed with all the earnestness we could. Suddenly, in the midst of the storm, I heard the voice of my mother saying, "Don't you remember your patriarchal blessing said that you would not lose your life by water." And I told my companions what I had heard. This so encouraged me and all of us that we renewed our efforts at the oars and we never knew when we passed over the reef into the lagoon into smoother water. We soon saw the light in the window of the house of the presiding elder near the beach, shining through the red curtain as a signal, and in a short time we were safely on land. The brethren wanted to know how I knew that I would arrive safely out of the storm, and I told them again and in more detail of having had a patriarchal blessing when but a baby, in which I was told that if I did right I would go to the islands of the seas as a missionary, and that I would be engulfed by the waves, yet I would not lose my life by water. I told my companions of that and that my mother often spoke of this before she died; but until she spoke to me from the spirit world this night, I had forgotten this part of the blessing, but when she told me, I knew I would be saved through the storm.

I will relate another experience I had on the islands: A native woman sent for us. She had a sick child, and she told us she had had a vision wherein she had seen three men dressed in white come to her and lay hands on her child, and the child recovered. She had asked the Lord where she was to find these men and she had been directed to us. We were on a small island a few miles away, and she sent a native in a canoe for us; and when he told us of his errand, we hesitated at first. We were having some trouble at that time with the authorities of the islands so we were a little undecided what to do. If we laid our hands on the child and he died, we would likely be blamed. However, we administered to the child and went our way. Two years later I met this woman again. She was the daughter of the Head Chief of the Island, and she was a most beautiful woman. She was delighted to see me and wanted to hear everything about the Church. She said that her child had been healed under our ministration, which was a testimony that the Lord was with the elders of our Church. About this time I was bitten by a centipede, which is one of the deadliest of wounds. My arm became swollen and it was very painful. I thought for a moment my time had come. This woman came to me and asked why I did not do to my hand what I had done for her child. I immediately anointed my hand with oil and

the swelling left.

And so we should try to live close to the Lord and the great spiritual world, in our prayers, in our daily affairs, not forgetting that we are eternal beings destined to attain, by our faithfulness, celestial glory with our Father in Heaven.

# INSTRUCTIONS FOR STAKE AND WARD GENEALOGICAL WORKERS

The following presentation of the organization and work of the Genealogical Society is issued for the information of stake and ward workers, as also the authorities of the Church in stakes and wards so that all may have a common understanding of what is required of those who have charge of this de-

partment of the great latter-day work.

The Genealogical Society of Utah was organized November 13, 1894. The Articles of Association state the purpose of the Society to be "benevolent, educational and religious—pecuniary profit not being the object; benevolent in collecting, compiling, establishing and maintaining a genealogical library for the use and benefit of its members and others; educational in disseminating information regarding genealogical matters; religious in acquiring records of deceased persons in connection with ordinances of the religion of our Lord and Savior Jesus Christ, as that religion is understood in the doctrines and discipline of the Church of Jesus Christ of Latter-day Saints and set forth in the revelations of God; said association to be conducted in harmony with the rules and order of said Church."

From the day of its organization, the Society has grown in extent and usefulness, until it is now recognized as an important factor in the work of salvation both for the living and the dead. Genealogy, which is the gathering, compiling, and recording of the names of families, is necessary to the work being done in the Temples. And Temples have always stood in the history and the growth of the Latter-day work in the centers of activity as radiating points of inspiration and salvation. The work, therefore, of the Genealogical Society is bound up closely with the Temple work, and therefore with the Church.

And this work is not auxiliary. It is not a mere helper. It is an essential part of the means of salvation restored to the earth through the Prophet Joseph Smith. Temple work lies

at the very foundation of the restored Gospel of Jesus Christ, and cannot be dispensed with. Take away the power of the Priesthood which makes eternal the marriage covenant and thus perpetuates in other worlds in eternity the family as an organized unit, and we take away one of the most glorious of promises and one of the strongest of incentives to a righteous life. Take away the means of salvation offered to the dead by vicarious baptism, and the Church would shrink to the limited scope of salvation offered to the human race by the apostate churches of the world. No; the principles and the ordinances for which the Genealogical Society stands is vital, and therefore, the officers chosen to fill positions in this Society are and should be of equal importance to any of the other Church divisions or organizations.

#### ORGANIZATION AND OFFICERS

GENERAL

The Genealogical Society is governed by a central board of seven directors. At present, January, 1923, these directors are: Chas. W. Penrose, President of the Board; A. W. Ivins, Vicepresident; Joseph Fielding Smith, Director and Treasurer; Joseph Christenson, Director and Librarian; Hyrum G. Smith, Director; John A. Widtsoe, Director; Nephi Anderson, Director and Secretary.

#### STAKE

Supervision of the work of the Society in the stakes is under the direction of a stake committee which consists of a Stake Representative and four or more brethren and sisters to assist him. Where the stake is large, it is found helpful to have a larger committee. These stake officers are chosen and appointed by the Stake Presidency. They should be among the most qualified brethren and sisters in the stake, having not only a love for the work, but also being fitted physically and mentally, to be directors in the somewhat technical labor of record keeping, both as to the family history and as to the record of Temple work. In many stakes the work of this committee has been greatly facilitated by a division of responsibilty. Where this is desired, the following departments are suggested: 1. Department of organization meetings and appointments, the Stake Representative; 2. Department of Lesson and Class work; 3. Department of records and record keeping; 4. Department of Temple Excursions; 5. Department of Family Organizations. The Stake Representative is chairman of the Committee, and there should be a Secretary to keep minutes of the Committee's proceedings, attend to the correspondence, etc. The Secretary may also be the treasurer. The committee should meet as often as necessary to plan and keep in touch with the work. A monthly meeting should be held with the ward committees of the stake, at the regular monthly stake Priesthood or Union Meeting, at which time reports from the ward committees should be heard and instructions as to the details of the program of work outlined by the stake committee should be given to the wards and all other necessary business attended to. If it is impractical to meet at this time, other arrangements should be made. Members of stake and ward committees should have been through the Temple themselves, although it is permissible to call young people who have not been through to help in the work of recording. This committee should also arrange for and have charge of stake Temple excursions.

#### WARD.

The ward committee should consist of the Ward Representative with two brethren and two sisters. More may be called to assist if needed. This committee should be chosen by the bishopric of the ward, in consultation with the Stake Representative. work asked of the ward committee is of such importance that none but qualified persons should be called. Members of the ward committee get in personal touch with the people, therefore they should be spiritually minded men and women of wisdom and discretion. They should be persons who can grasp the difficult subject of genealogical record keeping, and be able to go among the people and instruct them how to gather and to properly keep their records. Their duty also is to assist or to supplement the work of the ward teachers in converting the negligent or the unconverted to the need of so living that they may become worthy of entering the House of the Lord and there receive their blessings. They should be able and willing to assist the members of the ward in preparing for their work. The ward committee should take the initiative in planning and arranging for ward excursions to the Temple, or it may assist the Priesthood quorums and the auxiliaries to conduct such excursions.

Temple excursions, or missions, may be classifed as Endowment and Baptism or Junior, the first being conducted by the older members, the latter by the boys and girls from fourteen to twenty. These Junior excursions should be carefully planned and consist only of those who are recommended by the Bishops. "Proxy" excursions might also be conducted, that is, instead of members going personally, they might send money to engage one or more proxies at the Temple to do the work for their names, and in this way get more names done for the money outlay. Before any excursions are attempted, the dates should be ob-

tained from the Temple, so that reservations may be made and

all things be done in order.

Usually, there is much personal work to be done by the ward committee members, and in order to get a proper survey of the field, it is necessary to go over the ground and to learn of conditions as they exist. Notes should be taken and preserved for future guidance. To aid the ward workers in this, the Genealogical Society has issued a Ward Committee Note Book which is supplied to the committee by the Genealogical Society. The data gathered and recorded in this book will form the basis of future activity. This note book and the data it contains is the property of the ward committee only. The information in it should not be talked about outside the sacred circle of the ward committee meeting. A charge of 50 cents a dozen will be made for this note book to defray the expense of printing and mailing.

The ward committee should meet frequently, if possible once a week. These meetings should be opened by prayer, and a short minute be taken. Then reports of the findings of members should be given and plans made for the correcting of adverse conditions. Where necessary there might be a study period at these meetings where members of the committee could instruct each other in doctrine and in record keeping. Lessons in Genealogy should naturally be the first text in such a course of instruction, with practical work on records at hand. The committee should be one of the Bishop's greatest aids, and this they cannot be unless they qualify along the particular line of their calling. If the slogan, "A genealogist in every family and a Temple worker in every home" is ever realized, it must be done through the efforts of the ward genealogical committee. Members of the committee should always be on hand to assist the people in forming family organization for the purpose of systematizing their Temple work and avoiding duplications.

As to meetings held under the direction of the committee the big annual event is "Genealogical Sunday," the Sunday nearest the 21st of September. The exact date is fixed by the Board of Directors and sent to the stakes and wards, together with suggestions for its observance. Then the committee may plan to hold district or block meetings for the instructing of small groups in record keeping and Temple subjects. In some stakes, one Sunday a month is given in the parents' class of the Sunday School for Genealogical instruction. In other stakes two or three Sundays a year are assigned the Genealogical Committee for their use in the general assembly of the ward. All these meetings must, of course, be held by the sanction and approval of the Bishopric.

The ward committee should look to the stake committee for

definite instructions, and should promptly submit any reports called for to the proper official of the stake committee. The Board of Directors call on the stakes for information which must be obtained from the wards. The ward committee should have a good secretary. In each issue of the Saturday Evening Deseret News there is a department given over to the Genealogical Society, wherein notices, information and announcements are printed. All genealogical workers would do well to keep posted on these.

#### STUDIES IN GENEALOGY AND TEMPLE WORK

The following outlines for the study of genealogical and Temple work subjects are herewith presented for the use of stake and ward committees. In connection with the regular business transacted at the meeting of stake and ward committees, it is found advisable to devote some time to the study of doctrine and history pertaining to the work of salvation for the living and the dead. In this way these committees would qualify themselves to carry their message intelligently to the people to whom they minister. In some stakes the Fast-day exercises of the Parents Classes in the Sunday School are given to the Genealogical Committee to use and some outline of subject matter such as here given would be appreciated by the teachers of these classes. will be seen that the subject matter is not here divided definitely into numbered lessons, so that there is greater liberty in the assigning and the treatment of topics. Each class-leader will know best just how much will make a lesson, and be governed accordingly. All such outlines as herewith presented are suggestive only: A successful teacher will use largely his own initiative, both in the assembling of material and in the presentation of the same. In the formation of these outlines, we acknowledge the valuable assistance of a number of genealogical workers. Especially are we indebted to Prof. E. D. Partridge, who conducts a course in genealogy at the Brigham Young University at Provo, and to Sister Margaret P. Bingham of the Weber stake committee.

## I. THE DOCTRINE OF SALVATION AS APPLIED TO THE DEAD.

Text: "Salvation Universal," by Joseph Fielding Smith.

1. The plan of salvation.

2. Its universal application.

3. Vicarious saving ordinances for the dead.

4. The vicarious atonement of Jesus Christ and its application to the human race.

Preaching to the spirits in prison.

"Saviors on Mount Zion." 6.

The announcement of the doctrine by Moroni on the night of September 21, 1823. (Writing of Joseph Smith in Pearl of Great Price, pages 89, 90.)

Restoration of the "keys of this dispensation" by the Prophet Elijah in Kirtland Temple, April 3, 1836. (Doc.

and Cov. 110:13-16.

#### II. THE SEALING POWER.

Text: Joseph Fielding Smith's Discourse in Utah Genealogical and Historical Magazine, January, 1921; also same Magazine April, 1922, page 54.

Priesthood and the keys of the Priesthood.

The everlasting covenant.

The mission of Elijah. Elijah's mission was the sealing power. He held the keys by which the parents could be sealed together, and children sealed to parents. He bestowed these keys upon the Prophet Joseph Smith. And that applies to the dead as well as to the living since the coming of the Lord Jesus Christ."—Joseph Fielding Smith. The spirit of Elijah.

## III. THE PLACE OF GENEALOGY IN THE PLAN OF SALVATION.

Definition of Genealogy.

"An account or history of the descent of a person or a family from an ancestor; an enumeration of ancestors and their descendants in the natural order of succession."—Century Dictionary.

The history of genealogy. (Lessons in Genealogy, p. 15.) The need of genealogy. (Lessons in Genealogy, p. 14.)

IV. THE MODERN AWAKENED INTEREST IN GENEALOGY.

The New England Historic-Genealogical Society. "Salvation Universal" pages 22, 23.)

The New York Genealogical and Biographical Society. The English Parish Record Societies and other British

organizations. (Lessons in Genealogy, page 10.)

Interest in the publishing of family histories. 4.

Genealogical Libraries: Newberry Library at Chicago: 5. Genealogical Library at Washington, D. C.; New England Library at Boston; Somerset House and British Museum at London, etc.

V. THE GENEALOGICAL SOCIETY OF UTAH. (See Lessons in Genealogy, 1921 Edition.)

1. Organization, (page 11.) The officers of the Society at present, December, 1922, are as follows: President, Charles W. Penrose; Vice-President Anthony W. Ivins; Director and Treasurer, Joseph Fielding Smith; Director and Librarian, Joseph Christenson; Director, Hyrum G. Smith; Director, John A. Widtsoe; Director and Secretary, Nephi Anderson.

2. The Object of the Society.

3. Growth of the Society and the Library.

Stake and ward organizations and duties of.
 (See "Instructions to Stake and Ward Officers on page 27 of this issue of the Magazine.)

#### VI. TEMPLES.

VII

Talmage's "The House of the Lord" contains a wealth of information on the history and purpose of temples, both ancient and modern. Classes could well take up the study of this book, taking what time would be needed for the mastering of the various subjects treated. Only a few of the divisions are given in this outline.

1. Sanctuaries of ancient and modern times. (Chap I.)

2. The Temple at Jerusalem. (Chap. 2.)

3. Need of Temples in the present dispensation (Chap. III.)
LATTER-DAY TEMPLES.

1. The Kirtland Temple. Description, use and purpose. ("The House of the Lord," p. 114.)

2. The Nauvoo Temple. History of, baptisms and endow-

ments. Fate of. (Page 126.)

3. The Temples at Salt Lake City, St. George, Logan, Manti, Hawaii, and Cardston, Alberta, Canada. Interesting lessons could be given on the construction of the various Temples. Talmage's "House of the Lord," furnishes ample descriptive matter for a detailed account of the Salt Lake Temple.

## VIII. IMPORTANCE OF RECORDS.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."—Rev. 20:12.

Section 85 of the Doctrine and Covenants tells why a record should be kept of Church members regarding "their manner of life, their faith and works." The unworthy should not have "their names enrolled with the people of God; neither is their genealogy to be kept."

"There shall be a record kept among you."-Doctrine and

Covenants, Section 21:1.

1. Histories should be kept of nations and peoples.

- 2. Language and the word of God preserved. (I Neph 3:19, 20.)
- 3. Importance of obtaining the records in Laban's possession. (I Nephi 3:5; 5:10-20.)

4. Connecting links between families established.

IX. RESULTS OF BROKEN RECORDS.

1. Family ties broken.

2. Inheritance lost.

3. No way of preserving the world's accumulation of learn ing, wisdom and experiences.

. God and His laws forgotten and language corrupted (Omni 1:17, 18.)

X. RECORDS IN THE TEMPLES.

Text: Doctrine and Covenants Sections 127, 128.

1. Duties of the Temple recorder.

2. "Let all the records be had in order."

3. Why this recording is "very particular."

- 4. The dead judged out of those things which were writter in the books."
- "Whatsoever you record on earth shall be recorded in heaven."
- 6. The records should be "truly made out." Why?

## ORIGIN OF THE NAME "AMERICA"

## By J. M. Sjodahl

In the Salt Lake *Telegram of March 12*, 1922, I noticed a dispatch dated Berlin, March 11, and signed by Mr. Karl H von Wiegand, *Universal Service* staff correspondent, in which Amerigo Vespucci is characterized as a "swindler who had never seen America." From which it follows, as a corollary, that this country "was named after a swindler."

Mr. Wiegand credited the belated criticism of the famous Florentine sea dog to a "writer in the late number of German Geographical Magazine, who, he says bases his statement upon the contradictory and nebulous reports of Amerigo in certain letters

on his voyages.

Incidentally it may be of interest to recall the following apostrophe of the gentle Ralph Waldo Emerson: "Amerigo Vespucci the pickle-dealer at Seville, who went out in 1499, a subaltern with Ojeda, and whose highest naval rank was a boatswain's mate in an expedition that never sailed, managed in this lying world to supplant Columbus and baptize half the earth with his own dishonest

35

name." (Emerson, English Traits, Boston, 1856, p. 148 of the Riverside Edition, 1883; quoted by Prof. John Fiske, The Discovery of America, Vol. 2, p. 162.) The writer referred to in the Berlin dispatch is, then, not the first to entertain suspicions about the

character of Vespucci.

But, after all that, Amerigo was not a swindler. The most thorough-going historical research clears him of that charge, although the main reliance for evidence must be placed on his own reports. In 1497 he accompanied Pinzon and Solis around Yucatan and Florida, up the coast for some distance. In 1499, he served under Ojeda and La Cosa, when land was sighted on the Brazilian coast in 4 or 5 degrees southern latitude. On a third voyage, from May 14, 1501, to Sept. 7, 1502, he followed the Brazilian coast as far as 34 degrees south. The captain on this voyage is supposed to have been one Don Muno Manuel. Vespucci made a fourth voyage in 1503, from Lisbon, under Goncalo Coelho and Christovao Jaques as captains. Captain Jaques is supposed to have reached the coast of Patagonia before he returned to Portugal. Captain Coelho met with disaster, and Amerigo, after having left some men at Cape Frio, as colonists, took the remaining ship back to Lisbon. He reported that he had gone forty leagues inland, "where we saw so many things that I omit to relate them." In 1505 he visited Darien in an expedition under the command of La Cosa and again in 1507 he made a trans-Atlantic voyage. Five years later he passed away at Seville, 60 years of age. If these are well established facts, as I believe they are, Vespucci certainly had his share of toil and peril in the early vovages to the western hemisphere.

But, notwithstanding this, I believe it is not true that America was so named in his honor. There are weighty reasons on this point: (1) Vespucci never held any higher position in the expeditions in which he took part, than that of a pilot; and geographical names are not coined in honor of petty officers. Columbus' pilot on the first voyage was one Sancho Ruiz. anyone think of calling any part of America "Ruizia' instead of "Columbia"? Magellan's pilot on his famous voyage was Estevan Gomez. Did it ever occur to anyone to call the Straits after him? (2) The first name is not used for geographical purposes in honor of distinguished persons, except in the case of royalty and perhaps "saints" who are commonly known only by the one name. We have such names as Louisiana, Carolina, Maryland, Georgia, etc., in honor of royalty, but when common mortals are similarly honored, the names are Straits of Magellan, Vancouver's Island, Van Diemen's Land, etc., the surnames being used. According to this invariable rule, if Amerigo had been honored by having a country named after him, it would have been called Vespucia, after his

sur-name and not America. (3) Vespucci's first name was not Amerigo, but Alberico, or, perhaps, Morego, or Merigo, for these forms of the name occur. It had to be Latinized into Americus, in order to furnish a basis for "America." What would be the object of that change? "Alberica" would have been just as easy to pronounce. (4) Finally, Vespucci was *not* the discoverer of America, and that should settle the question forever. If we pass Columbus, we meet hundreds of men as much entitled to honor as was Vespucci. Columbus discovered what is now known as South America in 1498, the year before Vespucci saw the coast of it. Columbus crossed the fresh water which Orinoco empties into the ocean, and drew the sound conclusion that such an immense river could traverse only a gigantic, vast continent. What sense is there, then, in regarding Vespucci as the discoverer of a continent that had already been discovered? (The subject is interestingly discussed by Prof. Jules Marcou in the Atlantic Monthly, March, 1875, quoted in the Improvement Era, Dec., 1920.)

But if the name "America" is not derived from "Amerigo"

what is its origin?

In my opinion it is a good, old American Indian word, which was carried to Europe by some of the early explorers and seamen, and which gradually became popular and found its way to maps

and globes.

Prof. Marcou tells us in the article in the Atlantic Monthly that the word Americ or Amerique is the name in Nicaragua for the highland between Juigalpa and Libertad, in the province of Chontales, and which reaches on one side into the land of the Carcas Indians and on the other into that of the Ramas Indians. He further shows that Columbus and his men in all probability had heard the name in their dealings with the Carcas Indians

or their neighbors.

Nicaragua is not the only place where the word occurs as a geographical name. We find it in the first three syllables of Maracaibo, the beautiful bay and lake in Venezuela, and in the names of the two cities Maracay and Maraca. In the highland of Colombia, there is a province Cundinamarca. There was a Cunturmarca conquered by the Inca Tupac, and another place Papamarca. (Garcilasso de la Vega. Cassamarca was the name of the city in which the Inca Atahualpa was murdered by the Spaniards. The name is spelled several ways. Prescott (Conquest of Peru, Vol 1, p. 375) renders it Caxamalca; Nadaillac (Prehistoric America, p. 391, has Caxalmalca; John Fiske (The Discovery of America, Vol. 2, p. 400) Caxamarca; Rivero and Tschudi, (Peruvian Antiquities, p. 50.) spell it Cajamarca. Tantama-marca

was the name of a cemetery in the Yucay valley, and *Uramarca* was the name of a place in the western division of the Inca domain.

The word is also found in tribal names such as that of the *Maracana*, Indians encountered by Fathers Cataldino and Moceta in Paragua (B. C. de Roo, *America Before Calumbus*, p. 222); and that of the *Mariche* Indians in the valleys of Lake Valencia at the time of the conquest.

The Arawak word *Maraka* should also be mentioned. It is the name given to a sacred instrument used by medicine men when performing miraculous healings. It was their symbol of authority, their scepter. According to tradition, the first maraka was the gift of the gods, or spirits, to man.

All these words America, Amerique, Americ, and the shorter forms Maraka, Mariche, and Marca are variations of the same word. Garcilasso describes the threee strong towers that were eminent features of the fort dominating Cuzco. They were Mayoc-marca, Paucar-marca, and Saclac marca, all intended for the warriors of the Royal Inca tribe. These towers were dedicated to the sun for military purposes, as was the temple for religious objects, and, as the Incas were the "children of the sun," these marcas, these americas, were exclusively for them.

As Prof. Marcou points out, there can be no doubt that this word very early found its way to Europe as a geographical name. It was common in both Central and northern South America, the scenes of the exploits of the first explorers. It must have been carried back to the seaports and figured in the tales and stories told by the sailors in their homes and resorts to eager audiences.

Vespucci, himself, did not claim the honor of giving his name to this hemisphere. In a letter to Lorenzo de Medici concerning his third voyage (1501-2) he referred to South America as "the new world" (Novus mundus), and this term Giovanno Giocondo made use of as the head lines of his Latin translation of Vespucci's letter (published in 1504). Matthias Ringmann published another version of it in Strassburg, 1505, in which South America was called "the Antarctic Coast." But about this time the name "America" had attained to some popularity. For in 1507, Waldseemuller, at St. Die, a small mountain town, in a pamphlet that has become famous said he could see no reason why the new country should not be called Amerigo or America after its discoverer Americus, "a man of sagacious parts since both Europe and Asia have got their names from women."\* But Waldseemuller did not call

<sup>\*</sup>Prof. Fiske, "The Discovery of America," Vol. 2, p. 136, gives a photographic reproduction of the Latin text of the paragraph here referred to and a translation of it.

the new world, America, notwithstanding his apparent conviction that Amerigo, the pilot, was entitled to that honor; for on the map engraved for his big geographical work, published in 1513, he writes across the South American continent *Terra Incognita*, and not America and across the northern part he inscribes the legend, "This land and the adjacent islands was discovered by Columbus of Genoa by order of the king of Castile." And this is the truth, whereas the statement in the pamphlet that Amerigo was the discoverer is without historic foundation.

Waldseemuller, in 1507, was associated with Ringmann in his literary work and this gentleman was a great admirer of Vespucci. That accounts for the erroneous reference to the Florentine pilot as the discoverer of the new world and the hasty conclusion that the word America had been coined in honor of Amerigo. But the map was published after the partnership had been dissolved and Waldseemuller there corrected the error. It is strange that later historians have almost unanimously accepted the error and ignored the correction!

On a map printed in 1514 and ascribed to Leonardo da Vinci the name America appears on the Southern continent, and in an edition of Waldseemuller's geographic work, published at Strassburg in 1522, three years after the death of the author, one of the names used is America, the others being, *Mundus Novus* and *Quarta Pars*, "The Fourth Part."

In 1536 a map was published at Venice with the name "America" on it and in 1540 another map was made on which there is his legend, Novus Orbis, the Atlantic Island which they call Brazil and America. That was the geographic status of the word America among Europeans in 1540. In 1541 Mercator's map appeared with the name "America" covering both North and South America, and that year may therefore be regarded as the day on which the western world had the name, by which it is known now. and will be known forever, sealed upon it, figuratively speaking. Neither Vespucci nor Waldseemuller had a great deal to do with the naming of these continents. They would have been called America, even if those famous gentlemen had never existed.

If we inquire into the meaning of the word, we discover that marca is a modern form, relatively speaking, of an older form malca. This accounts for the different spelling of the two last syllables of Caxamarca sometimes with an r, and sometimes with and l, as already noted in a previous paragraph. In its older form in which the l is still retained, it occurs in the Quichua word malqui, which is the name the Peruvians gave to the preserved

bodies of tribal ancestors and which they revered as sacred. It is synonymous with marca, as may be gathered from the account given by Rivero and Tschudi in Peruvian Antiquities, pp. 174-5. There we read that the Peruvians venerated malquis which "are the bodies and their dead ancestors," and also that they call these bodies marcayoc\* or marca-chacra.

This modification of l into r is a characteristic of Indian languages, which deserves special attention. The old form in Oligon-unk "hollow mountain" has become Oregon. The Zapotec name for the mines of Mitla was, according to Bandelier Lyo-ba, but Dr. Brinton has a Zapotec vocabularly in which the name is Rivoo-baa. Olini has become Orini, etc. A number of instances might be given of such changes from l to r and vice versa. This points to a close relationship between Indian languages and the old languages of Canaan and Egypt. No less authority than Champollion, the father of Egyptian interpretation, tells us, (Precis du Systeme Hieroglyphique des Anciens Egyptiens, Paris, 1824, pp. 59 and 63) that the lion, couchant, is the hieroglyphic equivalent to the Hebrew l (lamed) but that this consonant is often rendered with an r in proper nouns of other languages, referring especially to Latin and Greek; and that there is one Egyptian dialect the distinctive feature of which is that r and l are interchangeable.

The most lucid explanation of this peculiarity as relating to Indian languages is given by Mr. Boaz in his introduction to Handbook of American Indian Languages, Bulletin 40 of the Bureau of American Ethnology, pp. 16 and 17. Referring to the Pawnee language in which there is a sound which Europeans sometimes render r, sometimes l, and sometimes n, and even d, he says:

"It is an exceedingly weak r made by the trilling with the tip of the tongue at a point a little behind the roots of the incisors and in which the tongue hardly leaves the palate, the trill being produced by the lateral part of the tongue adjoining the tip. As soon as the trill is heard more strongly, we receive the impression of an r. When the lateral movement prevails and the tip of the tongue does not seem to leave the palate, the impression of an 1 is stronger."

stronger.

Now we are on the right track of the meaning of the word. There can be no doubt that *malqui* is a close relative of the Egyptian word *molouk*, which is the name of the valley in which Egypt-

<sup>\*</sup>Evidently the very same name that, according to Garcilasso, was given to one of the three towers of the fortress of Cuzco—Mayoc Marca.

ian kings of the 18th dynasty were buried. (Pierret, Dictionaire, D'Archeologie Egyptienne, Paris, 1875, p. 95, Both these words are identical with the Hebrew melech, "king," from malach, to "rule," to "reign." In the Book of Mormon the word is mulek, which corresponds with the old Maya muluc, the name of

the 9th day of their "week."

Marca, which as previously shown is the same as malca and the related words, malqui, molouk, melech, mulek, and muluc, means "king" or "ruler" "prince," "chief." The a as a prefix in some Indian languages means "of," so that amarca might mean "of the king." As applied to a country this would mean, "The country of the King," "God's country"—the king in this case being the King of all—and this is just what "America" means, the name being the most modern form of the old Indian word, which is, as we have seen, derived from a Semitic source still found in both Hebrew and Egyptian literature.

#### BRIGHAM YOUNG GENEALOGY

COMPILED BY SUSA YOUNG GATES AND MABEL YOUNG SANBORN (Continued from Page 176, Oct., 1922)

Joseph Osa7 Young, (Joseph Gardner, William Goodall, 5 Lorenzo Dow, 4 John, 3 Joseph, 2 William 1) son of Joseph Gardner Young and Alice Viola (Porter) Young, was b. 4 Sept., 1877, Logan, Utah. He m. at Cardston, Alberta, Canada, 26 Sept., 1903, Sarah Elise Pitkin, b. 10 May, 1881, Millville, Cache Co., Utah., daughter of Jay Leonard Pitkin and Mary Matilda (Henrie) Pitkin.

Children of Joseph Osa Young and Sarah Elise (Pitkin) Young

i. Connette Elise, b. 10 July, 1904, Cardston, Canada.
ii. Douglas Osa, b. 15 Oct., 1905 Millville Utah.
iii. Jessie Mandell, b. 15 June. 1907, Salt Lake City, d. 26 Nov., iii.

iv. Marjorie b. 21 Mar., 1912, Millville, Utah.

v. JAY ALTON, b. 20 July, 1915, Evanston, Wyo.

PRESTON YOUNG, (Joseph Gardner, Willam Goodall, 5 129. Lorenzo Dow. 4 John, 3 Joseph, 2 William 1) son of Joseph Gardner Young and Alice Viola (Porter) Young, was b. 20 Nov., 1881, at Preston, Oneida Co., Idaho. He enlisted in the World War 4 of Feb., 1915, was in Troop 1 C, Squadron 13, British Exp. Forces; served in France in the Canadian Machine Gun Squadron Cavalry Brigade, and was discharged, 30 May, 1919. He m. 11 June, 1903, Ida Albertha Lee, b. 29 Sept., 1886, Salt Lake City, daughter of Alfred Orm Lee, and Sarah Elizabeth (Corbett) Lee.

## Children of Preston Young and Ida Albertha (Lee) Young

i. Boyd Lee, b. 28 July, 1904, Raymond, Canada; d. 7 Nov., 1917
ii. Albertha Lee, b. 6 Nov., 1905, Raymond, Canada.
iii. Loraine Lee, b. 6 Mar., 1907, Cardston, Canada.
iv. Adelia Lee, b. 26 Sept., 1908, Cardston, Canada.
v. James Lee, b. 2 May, 1910, Cardston, Canada.
vi. Doris Lee, b. 18 Dec., 1912, Cardston, Canada.
vii. Edith Lee, b. 18 Dec., 1912, Cardston, Canada.
viii. Jessie Lee, b. 28 Aug., 1914, Cardston, Canada.
iv. Preston, Lee, b. 5 Oct., 1909, Cardston, Canada.

ix. Preston Lee, b. 5 Oct., 1920, Cardston, Canada,

130. RICHARD YOUNG, (Joseph Gardner, William Goodall, 5 Lorenzo Dow, 4 John, 3 Joseph, 2 William 1) son of Joseph Gardner Young and Alice Viola (Porter) Young, was b. 30 Apr., 1893, Cardston, Alberta, Canada. He m. 20 Oct. 1914, at Logan, Utah, Myrtle Louise Bullock, b. 23 Mar., 1894, Providence, Cache Co., Utah, daughter of James Sloan Bullock and Mary Elizabeth (Zollanger) Bullock.

## Children of Richard Young and Myrtle Louise (Bullock) Young

Bruce Richard. b. 30 July, 1915, Providence, Utah. ii Scott, b. 30 Apr., 1921, Amalga, Cache Co., Utah.

Byron Wheeler, Young, (Le Roy Wheeler, Franklin Wheeler, Lorenzo Dow, John, Joseph, William son of LeRoy Wheeler Young and Mary Ann (Limb) Young. was b. 31, March, 1894, Fremont, Wayne Co., Utah. He m. June, 1918, Ida May Behunin, b. 22 Oct. 1896, at Ferron, Emery Co., Utah, daughter of Joseph Henry Behunin and Mary (Zwahlin) Behunin.

## Children of Byron Wheeler Young and Ida May (Behunin) Young

i. Morris Don, b. 13 Apr., 1919, Ferron, Utah.

ii. HAROLD LEVAR, b. 11 Aug., 1920, Huntington, Utah.iii. A Son— (Not named) b. 17 Jan., 1922, d. 17 Jan., 1922.

(To be Continued)

#### MURDOCK GENEALOGY

#### COMPILED BY ANNIE LYNCH

## Continued from Oct., 1922)

- 114. James Savage Murdock<sup>5</sup> (John, Samuel, Samuel, Robert1) was born in Kortright, Delaware County, N. Y., 3 March, 1786. He m. Clarissa Davis.
- EDWARD MURDOCK,<sup>5</sup> (John,<sup>4</sup> Samuel,<sup>3</sup> Samuel,<sup>2</sup> Robert<sup>1</sup>) was born in Kortright, Delaware County, N. Y., 11 Nov., 1787. He m. (1) Betsy Palmer. (2) Hannah McLaughry.
- JOHN MURDOCK, 5 (John, 4 Samuel, 3 Samuel, 2 Robert) was 116. born in Kortright, Delaware Co., N. Y., 15 July, 1792. He was a school teacher in Ohio, where he met and married Julia Clapp, daughter of Judge Clapp, of Mentor, Ohio. She was born in New York City, 23 Feb., 1796, and died 30 Apr., 1831, leaving six small children. He married (2) Amaranda Turner, who was born in Kortright 12 July, 1810, and died Aug., 1837. His third wife was Electa Allen, born in Litchfield, Connecticut, 5 Dec., 1806. She died 16 Oct., 1845, and he married (4) Mrs. Sarah Zufelt.

He joined the Mormon Church in Nov., 1830, and filled two missions prior to coming to the valley. He moved to Nauvoo, Illinois in 1841, where he was Bishop of the Fifth Ward. He arrived in Salt Lake Valley 24 Sept., 1847, and when the Fourteenth Ward was organized he was chosen its Bishop. In 1851, he accompanied Parley P. Pratt on a mission to the South Sea Islands, and was the first to carry the gospel to Australia. He was a member of the first territorial legislature. He died 23 Dec., 1871, at Beaver City, Utah.

## Children of First Wife

i. Orrice Clapp, b. 24 Dec., 1824, in Orange, Cayuga Co., Ohio;

d. 1 May, 1915. 151. i. John Riggs, b. 13 Sept., 1826 in Orange, Cayuga Co., Ohio; d. 12 Nov, 1883.

PHEBE CLAPP, b. 10 Mar., 1828 in Orange, Cayuga Co., Ohio; d. 6 July, 1834.

iv. Joseph, b. 30 Apr., 1831 in Warrensville, Ohio; d. Feb., 1832. 152. v. Julia, b. 30 Apr., 1831, in Warrensville, Ohio; d. 10 Apr., 1880.

## Children of Third Wife

i. Gideon Allen. b. 7 Aug., 1840, in Lima, Adams Co., Ills.

153. ii. Rachel, b. 1843, in Hancock Co., Ills.; d. in infancy. iii. Hyrum Smith, b. 8 Jan., 1844 in Nauvoo; d. 19 Sept., 1846.

## Child of Fourth Wife

i. Brigham Y., b. 20 Aug., 1849 in Salt Lake City; d. 4 Jan., 1853.

117. Samuel Murdock<sup>5</sup> (John, Samuel, Samuel, Robert<sup>1</sup>) was born in Kortright, Delaware County, N. Y., 23 Aug., 1794. He m. Sarah or Sally Lawson.

## Children born in Kortright

i. CHRISTIAN.

ii. John.

iii. Ellen Ann.

153. iv. James. v. Mary.

154. vi. MATTHEW.

vii. JANE.

viii. Sophia; m. John Shiland.

ix. Thomas; m. Ella Yost.

- 118. Jesse Shepherd Murdock<sup>5</sup> (John, <sup>4</sup> Samuel, <sup>3</sup> Samuel, <sup>2</sup> Robert<sup>1</sup>) was born in Harpersfield, Delaware County, N. Y. 12 Aug., 1803. He married Polly Wilcox.
- 119. Lyman Murdock<sup>5</sup> (Joshua, Samuel, Samuel, Robert, ) was born n Venice, Cayuga Co., N. Y., 8 Aug., 1804. He married Clarinda Tracy.

### Children born in Venice

155. i. Evandon.

ii. MARY; m. Stephen Howard and had Gertrude and Minnie.

iii. CLARINDA R.

156. iv. Lyman T. v. Eugene B.

157. vi. M. WELLINGTON.

119a Betsy Murdock,<sup>5</sup> (Joseph,<sup>4</sup> William,<sup>3</sup> Samuel,<sup>2</sup> Robert<sup>1</sup>) was born in Hamilton, Madison County, N. Y., 6 May, 1810, and died 1 Oct., 1883 in American Fork, Utah. She married Alphonso Green who was born 8 July, 1810, in Brookfield, N. Y., and died 6 Aug., 1873 in American Fork, Utah.

### Children

i. ALVA ALPHONSO, b. 25 Sept., 1839 in Hamilton, New York; m. (1) Elizabeth Buckwalter and had Alva Green, 14 May, 1859, who m. Minna Hindley; Jesse Green m. (1) Miss Bowley, (2) Miss Clark; John B., m. Annie Proctor; Sarah m. David Parley Pratt; Adelia m. John Isaac Chipman; Perry d.; Erastus, d; William S. m. Emma Ritter; Alva Alphonso m. (2) 2 May.. 1884, Ellen Shelley, who was b. 26 Dec., 1947 Dunnaadic, Ireland Children: Junia Elizabeth, b. 15 June, 1885 in Wallsburg,

Wasatch, Utah; Alphonso. b. 18 Apr., 1887 and Ross Rodney, b.

16 Apr., 1889.

- ii. SARAH ANNADELLA b. 29 Jan., 1844 in Nauvoo, Hancock Co., Ills.; m. 10 Feb., 1859 James L. Chipman and had Betsy, 5 Dec., 1859; m. Richard B. Preston (2) Numan Mix; James, 14 Feb., 1861; m. Nan Davern; Alphonso, b. 20 Nov., 1862 m. Fanny Dilworth; Stephen L., b. 18 Mar., 1864; m. 13 Feb., 1885 Sina Nelson.
- iii. Joseph Daniel, b. 26 Dec., 1852, in Salt Lake City; d. 14 Jan., 1853.
- iv. Joseph Murdock, d. Oct., 1853.

119b. JOSEPH STACY MURDOCK, 5 (Joseph, 4 William, 3 Samuel, 2 Robert,1) was born in Hamilton, Madison County, N. Y., 26 June, 1832, and died 15 Feb., 1899, in Heber City, Utah. He married (1) 26 June, 1842, Eunice, daughter of William and Hannah Sweet of Augusta, N. Y. She was born 27 Oct., 1818 and died 27 May., 1872. No children. He marred (2) 2 June, 1852, Charlotte Clark who was born 17 May, 1830, in Herefordshire, England, and died 4 Apr., 1898, in Heber City. She was a daughter of Thomas H. and Charlotte Clark. He married (3) 11 June, 1854, Jane, daughter of Nathaniel and Cecilia Sharp of Clackmannin, Sterling, Scotland. She was born in Clackmannin, 13 Apr., 1836 and died in Heber City 17 Oct., 1922. He m. (4) Elizabeth, daughter of Robert and Agnes Hunter of Clackmannin. She was b. 17 Apr., 1839. He m. (5) 25 June, 1859, Parnetta (an Indian) who was born 1842 and died 18 Nov., 1884.

Joseph Stacy Murdock was a pioneer of Utah arriving in the valley 22 Sept., 1847. In 1849, he, with others went back to the Green River with supplies to those who had been left at Winter Quarters. In 1856 he and his family went to Carson Valley, but returned in 1857 and located in American Fork. Latter in 1857 he settled in St. Joe, Nevada, where he remained three years. In 1860 he was appointed bishop of the colony who were locating in Wasatch County and was, therefore, the first bishop of Heber City, and was also president of the high council of Wasatch stake, which position he held at the time of his death, and was also representative from Wasatch County in the territorial legislature. He secured a government contract for carrying the mail from Provo to Echo.

Joseph Stacy Murdock was a pioneer in every sense of the word, always engaged in building up new country and making peace with the Indians. He had a magnetic

influence over the red men, who would always listen to him and at the time of the Black Hawk troubles, took an active part in settling the Indian uprisings.

## Children of Second Wife

SARAH ANN, b. 2 Mar., 1853 in Davis County, Utah. 158. i.

JOHN HEBER, b. 28 Apr., 1854, Davis County, Utah. JOSEPH THOMAS, b. 15 Dec., 1855 in Whites Fort Salt Lake 159. ii. 160. iii. Co.: d. 23 Oct., 1922.

161. iv. ELIZA ROCKSINA, b. 30 Oct., 1857, in Malad, Nevada.

CHARLOTTE ELLEN, b. 17 Mar., 1860 in American Fork, Utah. 162. v. 163. vi. GEORGE CALVIN, b. 28 Feb., 1862 in Heber City, Wasatch Co.,

Utah; d. 27 July, 1894. ESTHER MELISSA, b. Sept., 1865, Heber City, Wasatch Co., 164. vii.

Utah; d 19 Mar., 1895.

## Children of Third Wife

165. i. DAVID NATHANIEL, b. 23 Apr., 1855 in Davis Co., Utah. NYMPHUS HYRUM, b. 23 Feb., 1857, in Carson, Nevada; d. 4 ii. May, 1881.

WILLARD MILTON, b. 9 Oct., 1858, in American Fork, Utah. 166. iii. 167. iv.

WILLIAM HENRY, b. 9 Apr., 1861, American Fork, Utah. MARY CECELIA, b. 24 May, 1863 in Heber, Utah; d. 11 May, 1864. STANLEY GIBSON, b. 11 July, 1865, Heber City, Utah; d. 12 Oct., 168. vi.

1916.

169. vii. MARGARET ALLEN, b. 11 Apr., 1867, Heber City, Utah.

170. viii. SARA JANE, b. Heber City, Utah. 171. ix. ROYAL STACY, b. 11 Mar., 1877, Heber City, Utah.

## Children of Fourth Wife

i. 173. ii.

JONATHAN ROBERT, b. 19 Aug., 1855, in Davis Co., Utah. ALVA MORONI b. 26 Apr., 1857 in Carson, Nevada. PARLEY ALEXANDER b. 3 FFeb., 1859 in American Fork, Utah. JAMES STACY, b. 8 Dec., 1861. American Fork, Utah. ALPHONZO BRIGHAM, b. 15 Dec., 1864, in Heber City; d. 23 Mar. 174. iii.

176. v.

177. vii.

Nelson. b. 1 Oct., 1868 in Nevada; d. June, 1903. Eunice Clara, b. 7 Mar., 1873 in Heber City. Utah. 178. viii.

ELIZABETH ANN. b. 3 June., 1866 in Heber City. vi. JOSEPH GIDEON, b. 26 Mar., 1876 in Heber City, Utah; d. 16 Jan., 1877. ix.

ERASTUS CORIDON, b. 26 May, 1879 in Heber City, Utah; d. 28

Feb., 1887.

179. xi. Andrew Hunter. b. 15 Nov., 1881, in Heber City, Utah.

## Children of Fifth Wife

BENJAMIN SWEET, b. 11 Oct., 1861 in American Fork. Utah; d. 8 Feb., 1862.

Betsy Eunice, b. 28 Feb., 1863 in Heber City, Utah. ii. iii. Alma Albert, b. 13 Sept.. 1869 in Nevada; d. 1913.

181. iv. Edward Teancum. b. 24 June, 1872, in Heber City, Utah.
182. v. Franklin Judson. b. 12 Oct., 1877 in Heber City. Utah.
vi. Pickett (an adopted Indian boy) b. 1848.

JOHN DEANS MURDOCK, 5 (Joesph, 4 William 3 Samuel, 2 Rob-120.

ert1) was born in Hamilton, Madison Co., New York. 28 July, 1824, and married 25 Jan., 1846, Mary Jan Norris. No children.

121. NYMPHUS CORIDON MURDOCK<sup>5</sup> (Joseph, William, Samuel,2 Robert,1) was born in Hamilton, 12 May, 1832, and died 29 Apr., 1917, in Heber City, Utah. m. (1) 30 Oct., 1853, Sarah Melissa, daughter of Royal and Sarah Emeline (Estabrook) Barney of Amherst, Ohio. She was born 30 Mar., 1834, and died 22 May, 1911. He married (2) 6 Dec., 1857, Esther Mariah, daughter of Franklin Judson and Sarah C. (Richmond) Davies of Pickering, Canada. She was born 13 Mar., 1838 and died 12 Nov., 1909. Nymphus Coridon Murdock was a pioneer of Utah, arriving in the valley 22 Sept., 1847, in Ira Eldredge's company. Filled a mission to the eastern states 1867 and 1868 and was the first bishop of Charleston, Wasatch Co., 1877 to 1900. He was a representative to the constitutional convention to form the state of Deseret, also sheriff of Wasatch County and a school trustee for many years. He was a farmer, merchant, stockraiser and dairy man. brought the first sheep to Utah and also brought the first flax seed and made the first linen thread made in Utah.

## Children of First Wife born in Salt Lake City

i. Nymphus Coridon, b. 2 Aug., 1854; d. 18 Nov, 1863. ii. Sarah Malissa, b. 15 Nov., 1856; d. 12 Dec., 1863.

183. iii. Joseph Royal, b. 11 Aug., 1858.

iv. Betsey Emeline. b. 28 Mar., 1860; d. 1 June, 1864.

## Children of Second Wife, born in Salt Lake City

Franklin Judson, b. 28 Sept., 1858; d. 22 Aug.. 1859.
 Stanley Powell, b. 21 Sept., 1860; d. 20 Dec., 1863.
 Eunice Louisa, b. 27 May, 1863; d. 17 Feb., 1916.

185.

iv. Alphonso John, b. 27 May, 1863; d. 12 Mar., 1865. v. Alva Nymphus, b. 2 Apr., 1865; vi. Frederick Augustus, b. 28 June, 1867; d. 31 Aug., 1882. vii. Anna, b. 17 June, 1869; d. 30 Nov., 1870.

186. ix. Ella Maria, b. 22 Feb., 1871.

Melissa, b. 20 Oct., 1874; d. 6 Sept., 1882. x.

122. Dr. George Leonard Murdock, (Samuel, John, Benjamin<sup>2</sup>, Robert<sup>1</sup>) was born in Nobletown, Pa., in 1790, and died 1850. He lived in Cincinnati, Ohio.

## Children born in Cincinnati

- Mary Ann, b. 16 Feb., 1816; m. Francis H. Diserens.
   Jane H., b. 1817; m. Ebenezer F. Risk; d. 14 Feb., 1883.
   Loring Tiffany, b. 1819; d. 31 July, 1882.

Charles Cone, b. 1820; d. 29 Dec., 1897.

ADELLA, b. 26 Nov., 1831; d. 28 Oct., 1880; m. Leonard H.

Armstrong.
vi. Elizabeth, b. 12 Dec., 1834; d. 1852.
ABRAHAM R. MURDOCK<sup>5</sup> (Samuel, John, Benjamin, 1703 and 123. Robert<sup>1</sup>) was born in Palmer, Mass., 9 Nov., 1793, and died 18 Nov., 1877. He married Lois Snow who was born 2 Jan., 1796, and died 8 Aug., 1870.

#### Children born in Palmer

Lucy B., b. 26 Feb., 1816; m. 8 June, 1840 Nathan Knowlton.

187.

ii. ELIJAH G., b. 3 Mar., 1819.iii. ELISHA L., b. 3 Mar., 1819; d. 13 Dec., 1819.

188. iv. Abraham R., b. 3 Feb., 1822.
189. v. Emelius B., b. 5 July, 1825.
vi. William M., b. 21 Dec., 1828; d. 8 Dec., 1829.
vii. Mary Ann, b. 19 Oct., 1830; m. 3 July, 1849 Charles H. Smith.

CHARLES H., b. 21 Apr., 1833. 190. viii.

ix. Frank M., b. 12 Jan., 1834.

HIRAM MURDOCK, 5 (Samuel, 4 Benjamin, 3 Benjamin, 2 Rob-124. ert1) was born in Townshend, Vermont, 27 Apr., 1797, and died 26 Jan., 1866 in Taylors Falls, Minnesota. He married (1) 27 July, 1824, Hannah, daughter of Judge Noah and Elizabeth Sabin of Putney, Vermont. She was born 29 Nov., 1891 and died 9 Mar., 1852 in Pulaski, Oswego County, N. Y. He married (2) 23 Dec., 1852, Widow Emeline R. Bowker of Hinsdale, N. H., who died 16 Aug., 1901, in Minneapolis. He was a physician and mineralogist.

## Children of First Wife

i. Henry Martyn, b. 19 Oct., 1825 in Gouverneur, N. Y.
ii. Esther Keys, b. 2 Jan., 1828; m. 19 May, 1847 James Clinton
Rhodes of Kasota, Minnesota and had Francis Rhodes 19
July, 1847 and d. 9 Dec., 1889; Marion Louise, 6 Sept.,1851;
James Clinton, 13 Aug., 1854 and Henry White, 15 Oct.,
1864; d. 15 Sept., 1865.
iii. Samuel Sabin, b. 12 July, 1830; d. 3 May, 1900.
iv. Hollis Reed, b. 15 Aug., 1832; d. 14 Jan., 1891.
v. Julia Smith, b. 10 May, 1835; d. 30 July, 1836.
vi. William Wilberforce, b. 30 May, 1837; d. 13 Oct., 1852.
vii. Hiram, b. 7 Oct., 1839 in Pulaski; d. 30 Dec., 1839.
iii. Ellen Maria, b. 27 Apr., 1841 in Pulaski; m. 11 May, 1869
Rev. George Arden Rockwood and had Allen Ruth, 20 Mar.

191. iii.

<sup>1</sup> 192. iv.

vi.

Rev. George Arden Rockwood and had Allen Ruth, 20 Mar., 1872; George Arden, 21 Aug., 1874; John Alvah, 16 Aug., 1876 and Alice Maria, 29 Aug., 1879; d. Apr., 1880.

George Wilson, b. 25 Sept., 1843 in Pulaski.

SALLY MURDOCK<sup>5</sup> (Samuel, Benjamin, Benjamin, Robert1) was born in Townshend, Vermont, 11 Mar., 1799 and died 25 Aug., 1839. She married 24 Jan., 1822, Elisha Nourse, who was born 16 Apr., 1793 and died 22 Sep., 1870.

#### Children Born in Townshend

i. Hiram Nourse, b. 9 May, 1824; m. (1) Elizabeth E. King, (2) Lucy King, (3) Mary Fowler.
ii. Delphia W., b. 18 Feb. 1826; d. 25 Aug., 1875.

ii.

ROXANA SOPHIA, b. 21 Apr., 1827; d. 14 Nov., 1853; m. Feb., 1846 in New York City James Julian Ashford.

MARTIN L., b. 28 June, 1830; m. 16 Feb., 1854 Delilah Little-

field.

- HANNAH M., b. 10 Feb., 1834; m. 2 Apr., 1856 Jonathan Bailey, b. 4 Oct., 1822; d. 30 Jan., 1895.
- JASPER MURDOCK<sup>5</sup> (Samuel, Benjamin, Benjamin, Rob-126. ert1) was born in Townshend, Vermont, 2 Dec., 1800 and died there in 1862. He married 27 June, 1839, Abigail Merriam, who died 5 Sept., 1856. They lived on the old homestead in Townshend.

#### Child born in Townshend

- i. Sophia, b. 12 Nov., 1840.
- 127. ALVAH MURDOCK<sup>5</sup> (Samuel, Benjamin, Benjamin, Robert1) was born in Townshend, Vermont, 21 May, 1803 and died 9 Oct., 1875. He married (1) 22 May, 1835, Lucy Ann Sabin and married (2) 14 Sept., 1841, Frances Sabin, sister to Lucy. She was born 9 Dec., 1811, and died 9 Nov., 1887. They adopted Ellen Maria, daughter of Doctor Hiram Murdock.

PHILA MURDOCK<sup>5</sup> (Samuel, Benjamin, Benjamin, Rob-128. ert1) was born in Townshend 8 Nov., 1806, and died Dec., 1873. She married William Sloper of Altemar, Oswego Co., N. Y. He was born in 1803 and died Apr.

30, 1891.

## Children born in Altemar

ALVAH M., b. 30 July, 1831; m. 20 Nov., 1856 Phebe A. Wright.

GILLMAN, b. 12 Sept., 1833; m. Amanda La Salle.

11. Lois, b. 12 Sept., 1837; m. (1) Newton L. Clark (2) Austin L. Clark (3) George M. Matthews.

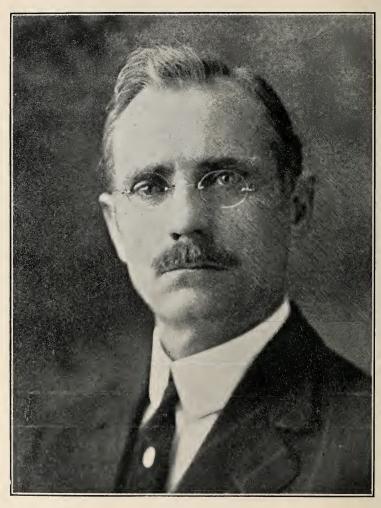
SARAH, b. 15 Jan., 1840; m. (1) Albert Eaton, (2) Nathan

Hamblin.

LUCINDA, b. 15 Sept., 1843; m. Henry W. Butler. vi. John, b. 16 Sept., 1852; m. Eben Thayer.

(To be Continued)





NEPHI ANDERSON

# THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

## APRIL, 1923

#### PRESIDENT YOUNG'S NORTHERN TRIP—1870

AN ADDRESS BEFORE THE GENEALOGICAL SOCIETY OF UTAH, BISHOP'S BUILDING, WEDNESDAY EVENING, JANUARY 31, 1923

By Junius F. Wells

#### PREFATORY

Since returning from my last mission to Europe and being given a room in the Historian's Office, I found it convenient to take lunch at the L. D. S. Cafeteria in the Lion House.

There I usually met Elder Nephi Anderson and others from the Church Offices. As I could not hear much of what they said. they became tolerant of me and let me do most of the talking. The themes usually related to my early-day experiences and brought out allusions to a familiar acquaintance with President Brigham Young. Nearly always, as we left the cafeteria, Brother Nephi would take pains to say to me: "You should write these things They are of interest and will be of increasing interest to the people." Then many times, passing up to his office on the floor above, he would come into my room and jog me on that point; always so kind and courteous and encouraging. At length he got from me a promise that I would speak before the Genealogical Society and prepare a paper for the Genealogical Magazine covering some of these desultory comments. I began to do so, when I had the misfortune to get knocked down by an automobile, which sent me to the hospital and disqualified me for several weeks from public speaking; otherwise Brother Anderson had planned for my appearance before you at your December meeting. After getting about and, I think only a day or two before he fell ill and was himself taken to the hospital, he came in and excused me until a later date. I little thought that I should never see him again in mortal life. I was unfortunately not informed of his being at the hospital until a day or two before he died. His death grieved me inexpressibly. I had come to enjoy his friendship so much and

hoped for a long and delightful companionship, under the roof where he had done so much splendid work and where I was just beginning. I read to him the opening paragraph of this paper which he gracefully approved:

#### PRESIDENT, YOUNG'S NORTHERN TRIP—1870

You have asked me to come here and tell you somewhat of my personal recollections of President Brigham, Young. Responding, I might recall many and varied incidents of a familiar association, beginning from that of my first recollection when I sat upon his knees, was cajoled and petted almost as one of his own children, and called him Uncle Brigham, (he married my mother's sister) and extending over a period of more than twenty years, to the last fortnight of his life on earth in 1877. This would be too long a story and take too much time in its recounting. I have chosen, therefore, with your kind indulgence, to measurably limit my remarks to a descriptive narrative of a three weeks' preaching tour, which the local newspapers designated as "President Young's Northern Trip," taken in the summer of 1870.

These tours or "trips" as they were usually called were of constant occurrence. I dare say not a year passed between 1849 and 1877 that Spring, Summer or Autumn did not engage a considerable part of his time in these travels. They extended in every direction wherever settlements existed throughout the valleys and to points where it was intended to colonize and establish others. They were planned a short time in advance, the accompanying party selected and invitations extended to the personnel, in time for their necessary preparations for the journey. Notifications, written or telegraphic, were sent ahead to all the places to be visited, with specific, careful instructions to the bishops of the respective wards, so that adequate preparation might be made for the reception and entertainment of the President's party, and for the meetings to be held, together with other exercises the people might wish to provide.

The President's party usually comprised certain members of his family and personal attendants, one of his counselors, two or three or more of the apostles, and as many other prominent elders. Several of these would be accompanied by ladies and other members of their families. An Indian interpreter, Dimick Huntington, George W. Hill or Jacob Hamblin would sometimes be with the party. Often a reporter, George D. Watt, John V. Long, or George F. Gibbs and usually John Squires, the barber, or his son John F., would accompany the party. Orson Arnold, teamster in charge of President Young's teams was always along. For short trips the President's team was a pair of fine, chestnut horses drawing a Concord side-spring, top buggy, having a low, broad

This President Young drove himself with one passenger, his wife or an invited guest from time to time. On long trips his team was a magnificent, perfectly matched pair of Missouri mules, able to do seven miles an hour all day long. Besides his buggy there was a covered spring wagon with spring seats, for members of his family and luggage, drawn by four mules and driven by Orson Arnold or Charlie Crabtree. The elegant grooming of these animals, washing the vehicles, oiling the harness, and having all in perfect order and on time for every start was the duty, devotedly performed by Orson Arnold, who took exquisite pride These equipages were always first-class, an example for every teamster. President Young was satisfied with nothing less than the best, and he knew every requisite for the safety and comfort of passengers and animals; and was so close an observer and critic that people traveling with him were alert as possible to come up to his standard. I am sure this fact influenced and impelled me to a better knowledge and appreciation of details of equipment than I should otherwise have had. I could always hitch up and drive a team, from the time when I had to stand on an upended feed-box to put the harness on or in the manger to bridle a horse; and I knew very early in boyhood the name and place of every strap, snap and buckle of a harness from head-band to crouper. and of every part, nut and bolt of a traveling carriage. I should have been ashamed and afraid not to know these things, traveling in President Young's company. Enough of generalities. get on to the Soda Springs trip.

It had been decided to begin the overland tour at Brigham City, where a conference was appointed for June 4th and 5th, 1870, instead of starting with teams, as was the usual custom, from the Eagle Gate in this city. The Utah Central Railroad had just been completed and was in operation, Joseph A. Young was its superintendent. He arranged this, the first excursion, including the President's party, to be run over it, in connection with the Central Pacific from Ogden to Brigham City, for Saturday morning, June 4th; the train starting at 6 a. m. and arriving at 9. The Salt Lake Herald isued its frst number Sunday, June 5th, 1870, Edward L. Sloan, editor, William C. Dunbar, manager. It announced the departure of President Young and party on the previous morning, observing that they were accompanied by President George A. Smith, Elders George Q. Cannon, Joseph F. Smith, Robert L. Campbell, Isaac Groo, Theodore B. Lewis, and others as far as Brigham City, whence the visitors returned Sunday evening. There is also a notice in this first issue of the Herald of President Young's birthday, which so finely exhibits the general esteem in which he was held that I shall take the liberty of reading it. says: "On Wednesday last, June 1st, President Brigham Young being sixty-nine years of age, entered upon his seventieth year, hale in body, vigorous in mind and with powers betokening a lengthened lease of life. It is granted to few men to behold such glorious results of a life-long labor as President Young can look around him and see on every hand. Honored, beloved, blessed and prayed for by a hundred and fifty thousand co-religionists; a flourishing Territory settled and built up under his guiding care; an industrious and prosperous people, indebted for their wonderful success to his sage counsels and wise examples; a numerous and virtuous posterity growing up around him; and the prospect of many happy years to run, are blessings which might satisfy the strongest desires of any human heart; and all Latter-day Saints fervently pray that they may long be his and that he will live to see truth triumph and virtue revered the world over."

The excursionists returned to Salt Lake, except those who were to go on North. For these the teams had started on the previous Thursday afternoon, driving to Kaysville and on Friday to Brigham City. On Saturday morning we met the train at the railroad station there, to convey the company to the tabernacle for the 10 o'clock meeting. These early short drives were most fortunate for me, because I had been disappointed about my team. We had a small, two-seated covered carriage and an excellent pair of horses "Frank" and "George," but the night before we were to start 'George" was kicked and so badly lamed that we had to leave the horses and fall back on a pair of work mules, "Kate" and "Humpy." This team had just come in from Tooele, a forty-mile drive with a load of grain. They were tired, dirty, with sore necks, and "Humpy" was particularly thin and an awkward looking animal, by reason of a hump back—hence her name. They were, however, good walkers and travelers. It was a morning's work to curry, wash down, fit the carriage-harness and equip this pair of mules in place of the regular horse-team by one o'clock in the afternoon, when we started and drove to Kaysville, stopping over night at Bishop Christopher Layton's. The next day we drove to Ogden for noon dinner at Bishop West's and in the afternoon on to Brigham City-putting up at President Lorenzo Snow's; where, except for going to the railroad station to meet the train Saturday morning, our teams rested until Monday, when the long trip began. You may believe I was grateful for this long rest, during which I was working over my mules, healing up the sore necks, refitting the harness, setting shoes, etc., so that we should be ready for the long drives.

The names of those who comprised the party after we left Brigham City, were as follows: President Brigham Young and wife, Amelia, his daughter Nabbie and I think, either Dora or Julia, perhaps both, and his son Hyrum who went to drive Brigham Young Jr's carriage. The President's outfit consisted of his Concord buggy and mule-team, which he drove himself; and his traveling carriage, with seats for five besides the driver; broad and big enough to make a bed in and loaded with blankets, quilts and camping comforts. This was drawn by a four-mule team driven by Orson Arnold; John F. Squires, the barber, rode with him.

Following were President Daniel H. Wells and wife Louisa

and son Junius F., who drove.

Then came, with their varied teams, Elders John Taylor, Wilford Woodruff, Lorenzo Snow, Franklin D. Richards, Brigham Young Jr., D. B. Huntington, Robert T. Burton, Ezra T. Clark, Christopher Layton, Richard Taylor, Howard Young, and another boy or two, and a number of ladies. There joined the company in Cache Valley, Elders Charles W. Penrose, Moses Thatcher, A. M. Musser and several others, and at Soda Springs, Elders Charles C. Rich, David P. Kimball and a military company of fifty mounted men, with a brass band and seven baggage wagons, laden with the good things of Bear Lake.

We left Brigham City early Monday morning, June 6th, 1870, drove to Bear River City, a village of 65 families, and held a meeting at 10 a. m. We then drove to Bear River Bridge, 10 miles, and were hospitably entertained by Ben Hampton and family, who kept the Overland Stage station and toll bridge there. The whole company was seated at a splendid dinner. After this we drove to Portage and held evening meeting and remained over night,

having driven 30 miles.

June 7th we drove to Malad and held meeting in the Bowery, had dinner and returned to Portage for supper and evening meeting, thirty-two miles for the day. A roadometer fastened to President Young's buggy wheel recorded the distance from day to day.

It was at Portage I had my first experience of a "teamster's shampoo." President Young enjoyed the comfort of the tonsorial art and always took a barber on his long trips to shave him and dress his hair, which was very luxuriant and beautiful, and he took pride in it. Of course, the barber served other members of the party. During the meetings, which teamsters, in a measure, were excused from attending, it would be their turn, and I soon learned that the conditions for a hair cut and shampoo were, first, find a haystack, then a hen's nest, take your egg to the barber, who usually "set up" in the orchard. He breaks it over your head and does the rest. This works beautifully when the egg is all right; but look out!

June 8th. Our drive took us over the divide between Malad and Cache Valleys. Arrived at Newton, 20 miles, held meeting and drove to Clarkston, five miles, held meeting and dined, returning to Newton for the night and evening meeting, thirty miles

for the day. The evening meeting was addressed by President Young and Elder Charles W. Penrose. This was the first time I ever saw the latter to know him. It is proper for me to say that our daily itinerary and the extracts from sermons of President Young, that I shall read later, are derived from reports of Elder Woodruff, historian of the trip, who sent several letters descriptive of the tour to *The Deseret News*.

June 9th. We drove six miles to see an interesting spring of greenish water with an oily surface, in which were some strange looking fish, like New England bull-heads or pouts; thence to Weston, ten miles, where we held meeting and dined; thence via Clifton to Oxford, twenty-five miles, where a night meeting was held; about forty miles for the day and much of it over sage-brush land with no road or only a wagon trail. It was my hardest day, for we were delayed dining at Weston and the company went on. I never had harder driving than trying to get my poor mules to catch up, which we never did, for it was ten o'clock at night when I drove into Oxford. I spent two hours on my mules currying and feeding and bedding them down for the night, to be fit for the big drive next day, and I slept in the hay-stack.

June 10th. We left Oxford at six a. m., and drove six hours to the Little Portneuf river, where we nooned, stopping for two hours and caught some trout. I unharnessed and rubbed down my team; Uncle Brigham noticed this and commended me. President Young knew the value of an early start and he was not only mindful of the teams but of the comfort of his company. long stretches such as this he would stop after two or three hours; then word would go back from team to team as they pulled up: "Everybody out, ladies and gentlemen, breathe your horses." This gave opportunity to stretch and relieve cramped and tired limbs from long sitting and jolting over the stony roads. These few, fifteen or twenty minute rests, were wonderfully recuperating for passengers and animals and afforded time for exchange of comments on the roads and scenery, between the occupants of the several carriages. As I recall now there were sixteen carriages in the company. In the afternoon we drove three hours, arriving at Soda Springs at about six o'clock, having made sixty-five miles "over the roughest mountain road," Elder Woodruff wrote, "that we ever traveled in a single day." We were met here by Elders Rich and Kimball and party. Blazing camp fires greeted us, from the coals of which the grateful smell of baked potatoes and fried trout soon cheered the weary travelers. There was a hewn-log house 18x22 feet there, which had been built for the accommodation of President Young and his family, with floors and doors and windows. This, I believe was the first house on the present location of Soda Springs town. The rest of the company slept in their wagons or on the ground.

The company remained at Soda Springs over Saturday and Sunday, spending the time visiting the many springs, tasting the waters and viewing the remarkable lime formations, incrustations of twigs and foliage in the floating gardens, fishing in Soda Creek and Bear River and in the Blackfoot, ten miles away. I went with Gen. Burton, Elder Woodruff, D. P. Kimball, John F. Squires and one or two others to the Blackfoot, but the fishing was very poor. President Woodruff, an enthusiastic disciple of Isaac Walton, was grievously disappointed, catching only one small trout. On Sunday, June 12th a meeting was held at Soda Springs and the next morning, June 13th, we broke camp and drove thirty miles to Montpelier and held evening meeting.

June 14th. Cold and cloudy. We drove *via* Bear River ferry to Ovid, where were a number of Swiss people making cheese; thence to Paris, twenty miles, in several showers of rain. Held a short meeting in the Bowery.

June 15th. Drove through Bloomington to St. Charles, held meeting at 11 a. m. The speakers were President Brigham Young, Daniel H. Wells, Lorenzo Snow, Brigham Young, Jr. John Taylor, F. D. Richards, Wilford Woodruff, and C. W. Penrose. Note there were speaking here four presidents of the Church, two counselors in the First Presidency and two other apostles at these small services.

June 16th. We drove over the causeway dividing the north end of Bear Lake and along the beach, the water being shallow, and down the East Side for a distance, visiting a hot spring, then returned to St. Charles. President Young and family and Elder Woodruff were entertained here by Bishop Jonathan Pugmire. President Wells and others by Elder James H. Hart. The other brethren were distributed among the hospitable Saints where they were invited and best acquainted.

June 17th. Drove early down the west side of the Lake through Fish Haven to Ithaca at the south end, twenty-five miles. Held meeting at 11 a. m. After meeting and dining we visited an Indian encampment of 200 lodges, over 2000 Indians; Chiefs Black Hawk, Pocatello, and several other notable Indians were there. They performed a war-dance which was very animated and interesting. On return to St. Charles we saw large schools of fish along the shores of the Lake. It was hard to keep Brother Woodruff in his carriage.

June 18th. In the morning there was a meeting of the School of the Prophets, addressed by Presidents Young and Wells and by Elders Taylor and Woodruff. At 2 p. m. a meeting at Bloom-

ington addressed by Brigham Young Jr., F. D. Richards, Lorenzo

Snow and President Young.

June 19th. Sunday. In the Bowery at Paris, President Wells spoke about an hour and President Young followed at the morning service. At the afternoon meeting President Young spoke on the Sacrament; Charles W. Penrose and Charles C.

Rich were the other speakers.

The Bear Lake country was cold. It was said they had frost every night in the year. The only certain crops were oats and potatoes. Of the latter, other things than food were provided: of it they made starch. The bread they made had a decided potato consistency, weight and flavor. And that reminds me: Joseph C. Rich, the famous humorist of the day, who wrote witty things about the Bear Lake monster, etc., over the nom de plume "Saxey," attempted a cruel joke on me. He did not know that my mules were better than they looked; that we came in number four with the President at Soda Springs after driving 65 miles, and an hour ahead of the following team. After looking over my team the morning we left Paris to go around the lake, he suggested that it would help my outfit if I would take off the lines and dip them in a tub of Bear Lake potato starch, saying: "They will soon be stiff enough to push on, so you can keep up."

June 20th. We drove over the mountains to Franklin, Cache

Valley, and held evening meeting.

June 21st. We drove to Richmond and held meeting at 10 a. m. Thence to Smithfield and held meeting at 1 o'clock and were regaled with a feast of strawberries and cream. Thence to Hyde Park and held meeting in the new meetinghouse at 4 p. m. The speakers were D. H. Wells, W. Woodruff, President Young and Elder John Taylor who also made the dedicatory prayer. In the early evening we drove on to Logan where we remained two

days and held morning and afternoon meetings.

I should here observe that it was the custom of the people of the settlements visited, to turn out in great numbers, practically the whole population, to greet President Young. Often a military company of mounted men would go five or even ten miles out to escort the party in; and the streets would be lined on either side by the school children carrying flags and banners with mottos and singing Sunday school songs; the band playing welcoming airs, as the company drove slowly into town. At Smithfield and Logan notably large and enthusiastic demonstrations of this kind greeted us.

June 23rd. After the afternoon meeting at Logan, we drove to Brigham City for the night, and the next day, June 24th, 1870, began the early drive to Ogden. Here the occupants of the

carriages, except the drivers, dismounted and entered the cars of a special train that had come up from Salt Lake City with a large company to meet them. They reached the city about two o'clock. Flags were flying from many business houses in the town and throngs of people were on the sidewalks. The Deseret News' editorial of the day comments upon the President's return, saying such trips were of immeasurable benefit and encouragement to the settlements visited; but the City always felt the President's absence and his return was greatly appreciated and enjoyed by the people.

The following are extracts from Elder Wilford Woodruff's quotations from President Brigham Young's sermons on the Soda

Springs' trip, June, 1870.

# Brigham City, Sunday, June 5, 1870

President Young said: "When ever any man has been called to stand at the head of a new dispensation, and his blood was shed to seal his testimony—then his testimony was in force, the same as with Jesus on the Cross. Joseph Smith in Carthage jail sealed his testimony. It has been more in force since his death than before."

# At Bear River City, June 6, 1870

He said: "A woman can take up a quarter section of land now the same as a man." Referring to the new law extending the property rights of women.

President Young gave a parable: "Ask a child how a certain fruit that it had never tasted, looks and tastes, he could not tell. It is so with us: If we were not subject to sorrows, sin and affliction, how could we be touched by the infirmities of our children when we become exalted? Pray and do your duty, whether you have the Spirit or not."

# At Malad, June 7, 1870

"The money we give to our enemies is used against us."

"The Lord will bring this people to a point where they will expect to be destroyed. But God will deliver them—but the weak in faith will turn away."

## At Clarkston, June 8, 1870

Afflictions are for our good. I do not think we should have been visited with grasshoppers if the people had obeyed counsel in storing up their grain. \* \* \* If you people here want to stay in this settlement, you are at liberty to do so; even if you have to dig yourselves out of the snow in the winter. It will not hurt you."

# At Clifton and Weston

Elder Lorenzo Snow gave a description of his being drowned on the Sandwich Islands. He was under sixty feet of water. He said he had previously always been subject to headach., but drowning cured him.

# At Oxford, June 9, 1870

President Young said: "I told our 'Mormon' merchants that what they made over their support at merchandizing should go to build up Zion and the Kingdom of God. The leading merchants said, 'Governor Young, if you will furnish the capital, we will do as you say.' I changed the subject, and they went away. If there is one of our merchants who will escape going to hell, I shall marvel at it. Most of them have already apostatized and I expect the rest will. Now, mark my words, every one of them that get rich and does not acknowledge the hand of God, will be damned: It is hard for a rich man to enter the Kingdom of God."

# At Soda Springs, Sunday, June 12

"Many of our Elders do not appreciate their calling and position on earth; that they are called to save the children of men. We are surounded by the Lamanites, who are degraded and cast down to the lowest depths of filth. Yet they are of the House of Israel. We should set them a good example, help them and not bow down to their low state. The Whites, who profess to know more and to be better than they are, have introduced among them sins and corruptions worse than they had in their aboriginal state. These Whites think the Indians wicked when they steal an ox or kill a calf and kill them with impunity. The soldiers who do this are extolled for their bravery. Some of our boys degrade themselves by horse-racing, wrestling and gambling with these degraded Indians. They should not do so, but set an example to exalt them. \* \* \* A gentleman is a man who behaves like one at all times. It is not fine clothes nor polite manners that make a gentleman; but a man who is good, virtuous, and kind to all; who serves God and seeks to imitate the Lord as far as he can. You who have the Priesthood should magnify your calling and walk with dignity before the Lord."

# At Paris, June 18

The meeting was held in a bowery. President Young said: "We won't hold meeting long in this bowery. It is so wet and cold. I see enough men here, if they would let me boss the job, to build a balloon frame meetinghouse 110 ft, by 50 ft. in ten days. I think you ought to go to and do so, as soon as you can, and have a comfortable place to meet in. It is our duty to build up Zion.

It will be very beautiful and glorious when we do. Already we are

beginning to attract the attention of the world."

David P. Kimball asked: "Can a man attain an exaltation without a wife." President Young replied: "You can not put a gallon in a pint measure, but both can be filled. If a man is faithful to one wife he may grow to become a greater measure. Some men haven't judgment or wisdom to deserve a wife. I knew a man who whipped his wife for fear she would disobey him."

Elder Kimball asked: "Shall we go prospecting for gold in the mountains?" President Young said: "No, stay at home and raise grain. Let no man who finds gold in these mountains use it

for himself, but to build up the Kingdom of God."

On the question of adoption, President Young said: "The Priesthood has been on earth at different times. For periods when it has not been an earth men will have to be sealed to men, so as to link the chain together and so go on up to Father Adam from beginning to end. And all children will have to be sealed to their parents, that were born before they had their endowments. But this must be done in a Temple and nowhere else. Joseph will be with us no doubt and Joseph will have to be sealed to somebody. But it will require a revelation to do this. Elijah holds those Keys and whoever does this will hold the Keys of Elijah."

He told of a dream he had in which he saw a merchant, naming him, who had apostatized, in a congregation of people. "There was a hole in the wall of the room. This man stuck his head through it to see what was on the other side and his ears grew out

so long that he couldn't get it back again."

# At Paris, June 19, 1870.

President Young spoke 17 minutes. Quoted words of Jesus: "If any man will do the will of God he shall know of the doctrine." All who are in the spirit world appear as natural as they do in this world. They see and know each other. When we were in the spirit world with our Father in heaven, all was as natural as it is here, and it will be the same after the resurrection—We shall rejoice together in the eternal worlds with all our friends and with God.—Now do you duty."

# At Franklin, June 20, 1870

"The God in heaven has kept the Celestial law and so must we if we obtain the same glory with him. Improve your conditions. Don't live in filth and with bed-bugs. God is not pleased with a people who will do so. He will not dwell in such places. He is pleased with cleanliness and refinement and good order and with good houses."

## At Richmond, June 21, 1870

"It looks as though you will raise a good crop this season. Now, Elders of Israel, lay up your grain for two or three years, and don't make fools of yourselves by selling it to your enemies as you have done in years gone by. Continue to lay up until you have seven years' supply. Get up factories, woolen mills and make your own clothing. My cotton factory cannot make in a year more than a month's demand. We can not begin to supply the Territory, yet. But we should try to do so and not depend upon outsiders for support."

# At Hyde Park, June 21, 1870

President Young said: "I would rather have slept with Joseph Smith at Carthage than to have lived to turn one honest man from the Church of Jesus Christ."

Elder Woodruff here records that: "This is the 99th sermon

on the trip."

# At Logan, June 22, 1870

President Young said: "I contrast the condition of this people today with that of a few years ago. Not many are here today who were in Kirtland or Far West or Nauvoo. In the days of Joseph it was hard to get the people to believe in Revelation. I then told the people that the day would come when the world would be flooded with revelation—But it would be from the Devil.—This began by a woman being put to sleep, then she got a revelation. Spiritualism began that way. All their revelations go to deny Jesus Christ, the Gospel and Atonement. There are a few thousand who know that God lives. I know it, with this people. We are witnesses of it. There has never been a people so much blessed on this earth. We have the privilege of attending to ordinances of the House of God for the dead that no other people ever had. Did the Zion of Enoch or Adam or Abraham, Isaac and Jacob, or the Twelve Apostles in the days of Jesus? No, they did not. But we are the people called to do this work. I do not know of any other. This is our work and what state of mind are we in? Are we running after the things of this world? This should not be. Those who turn away from their calling and seek the things of the world will turn away from the Church and apostatize. The world is combined against us and seeks our destruction. They do not see the things of God, and that is the difference between us and the world. It is our duty to gather the poor and build up Zion. We are called to keep the Celestial law of God. Can you not see our position, that we are called to redeem the dead? In the days of Joseph he felt very bad to see a man

apostatize, but now I feel to say if any want to apostatize let them—cut the thread and the least said about it the better. We have no time to spare, not a moment, to do all in our power to save one another and redeem our dead. You may think things are going slow, but we are doing all that we can. Now be kind to your families. Don't scold them. But pray in your families and do your duty by them."

# At Logan, June 23, 1870

President Young said: "The Word of Wisdom if carried out, will add to the lives of the rising generation twenty to thirty years. How glorious it would be to walk and talk with an intelligent man one hundred years old. Now go to and save all your wheat that you can, lay it up and don't sell it. I don't think the month of March has ever found me with less than seven years' bread on hand. But I have had to let it go to men who had let their wheat go for a song. When we came to the mountains many had not bread enough to last a week. They would say Brother Young will not let us starve. It is time you laid up your wheat. I know a God lives and that had we done right, laid up our grain as we were counseled to, we should not have been visited by the grasshoppers."

I realize that these extracts supply but an inkling of the many and varied discourses delivered by President Young and the Elders accompanying him on this trip. It would be impossible to do more than outline them. Elder Woodruff concluding his account of them says: "The Spirit of the Lord rested upon all the speakers and their minds were led upon a great variety of subjects. All the people appeared to be edified and instructed and they felt that the visit of the Presidency and Twelve was very profitable to them."

#### NEPHI ANDERSON

Nephi Anderson, son of Christian and Petronelle Nielson Anderson, died January 6, 1923, in the Latter-day Saints hospital, following an operation. He was a member of the Board of Directors of the Genealogical Society of Utah, also secretary and field man for the Society, and editor of the Utah Genealogical and Historical Magazine. He was also a member of the High Council of Liberty stake and a member of the General Board of the Young Men's Mutual Improvement Association, and had served in these positions for a number of years. He was born in Christiania, Norway, January 22, 1865, his parents being members of the Church. At the time he was blessed he was given the name of Christian Nephi, but in later years, signed his name simply Nephi Anderson. With his parents he came to Utah in the Fall of 1871. The Anderson family located in Coalville, Summit County, but later moved to Wilson ward, Weber County. The father was a painter and paper hanger, and from him Nephi learned the trade and also spent a portion of his time in his early youth in farming. His mind, however, was more inclined toward education and school teaching, for which he prepared himself by faithful study. December 22, 1886, he married Asenath Tillotson and for four years taught school in Ogden, after which he moved to Brigham City, Box Elder County, where he continued in his profession until he was called to take a mission to his native land. He labored in Norway until 1893, and on being released returned home and again taught school in Brigham City. From 1900 to 1903, he served as county superintendent of schools in Box Elder County. His wife died January 26, 1904, and in March following he departed for another mission, this time to Great Britain, to edit the Millenial Star, during the administration in that field of President Heber J. Grant. While on this mission he visited most of the countries of Europe including his native land. In August, 1906, he was released to return home and was succeeded in the mission by Elder William A. Morton. Arriving home in September Elder Anderson took up his residence in Salt Lake City, having obtained a position as instructor in the Later-day Saints high school, where he taught for three years in the English department, and had charge of the missionary classes. June 24, 1908, he married Maud Rebecca Symons, daughter of Charles W. and Arzella Whittaker Symons, and in July of the following year (1909) he was called to the headquarters of the Central States mission in Independence, Missouri, to edit the *Liahona*, taking his family with him. There he remained until the fall of 1910, when he was called home to labor in the Genealogical Society of Utah and to succeed Elder Joseph

Fielding Smith as editor of the Genealogical and Historical Magazine, Elder Smith having been called into the council of the Twelve. In this position Elder Anderson served until the time of his death.

Elder Anderson's education was received in the district schools and Ogden high school, under the tutorship of Professor Theodore B. Lewis. Later he attended the University of Utah. In addition to his labors abroad he served in various positions in the Church when at home, having held several offices in the Priesthood. At the time of his death he was a High Priest, having been ordained to that calling under the hands of President Joseph F. Smith, when he was called to the superintendency of the Young Men's Mutual Improvement Association of Box Elder stake in January, 1900. When a boy he was active in the auxiliary organizations, and later presided over the Scandinavian organization in Box Elder stake. For some time he was also the stake clerk and one of the presidents of the 58th quorum of Seventy while residing in Brigham City.

After taking up his residence in Salt Lake City, in the fall of 1910, he became actively engaged as a member of the General Board of the Mutual Improvement Association and as a member of the General Priesthood committee, where he assisted in the preparation of outlines for study in the various quorums of the

Priesthood of the Church.

Since his early manhood he has been diligent in the writing of articles on doctrinal, moral, and educational subjects, for the benefit of the youth of the Church. Much of his spare time was also spent in writing and publishing books, all of which were prepared with the one great thought in mind of placing before his readers the principles of the Gospel in a pleasing, attractive manner that would also be convincing to the soul. Elder Anderson had a perfect faith in the atonement of the Redeemer and in the reestablishment of the Gospel in the dispensation of the Fulness of He believed absolutely in the mission of Joseph Smith and was thoroughly conversant with the principles of the Gospel. His chief aim and desire were centered in the salvation of souls, both the living and the dead. For the benefit of the former he wrote his books and in the interest of the latter he labored diligently endeavoring to get the members of the Church to perform in the Temples the necessary ordinances in behalf of their dead. A list of his published books and stories include the following: Almina, 1890; Beyond the Arctic Circle, 1894; Added Upon, 1906; A Daughter of the North, 1896; Marcus King, Mormon, 1897; A Young Folks' History of the Church, 1898; The Castle Builder, 1902; Piney Ridge Cottage, 1912; Story of Chester Lawrence, 1913; John St. John, 1917; Romance of a Missionary, 1908-1919;

The Boys of Spring Town, 1920; Dorian, 1921; The Dimmed Vision, 1923. Adden Upon was his most popular work. Since its first publication in 1906, it has passed through seven editions and has been used widely in the mission fields. His last writings were, Exceptions, a story which appeared in the January, 1923, Improvement Era, and The Dimmed Vision, a story dealing with the eternity of the marriage covenant, a brochure issuing from the

press also in 1923.

In his labor in the Genealogical Society of Utah he found the work which most appealed to him. Under the direction of the board he traveled from time to time through the stakes of Zion holding classes and instructing the people in genealogical record keeping and encouraging them in the gathering of the records of their dead. In October, 1922, he went to Alberta, Canada, where he conducted a genealogical convention for one week, and again in December was similarly engaged for two days at Idaho Falls. On the evening of December 22, 1922, he took charge of the meeting of the Genealogical Society in the Bishop's Building and appeared to be in his usual health. A few days later he was taken ill and his condition became serious; an operation was deemed necessary and was performed, but peritonitis having set in he failed to recover, although making a brave fight for several days. The funeral services were held in the Tenth ward meetinghouse. Wednesday, January 10, and largely attended. The speakers were in the order named; Fred M. Michelsen, of the Liberty stake presidency; Junius F. Wells, Bishop Joseph Christenson, of the Genealogical Society board; Elder George Albert Smith and Joseph Fielding Smith; Presidents Anthony W. Ivins, Rudger Clawson and Heber J. Grant.

# Children of Nephi Anderson and Asenath Tillotsen Anderson

- i. Ronella, b. 31 October 1887, in Ogden, Utah; married Clifford Watkins.
- ii. Gerald C., b. 18 June, 1890, in Ogden, Utah; married Ethel L. Symons; died 21 June, 1915, in Los Angeles, Cal.
  iii. Lawrence, b. 17 September, 1898, in Brigham City, Utah.
  - Children of Nephi Anderson and Maud Symons Anderson
    (All born in Salt Lake City, Utah)

i. Dean S., b. 17 April, 1909.

- ii. Ruth Arzella, b. 17 February, 1911.
- iii. Grant S., b. 8 September, 1913.
- iv. Harold, b. 26 September, 1916. v. Charles S., b. 13 October, 1918.
- vi. Mary, b. 8 June, 1921.

#### A Resolution

By telephone, by mail, and by word of mouth the information that Nephi Anderson was dead, ran over this district, Monday, January 8th, causing sad hearts, dim eyes, and husky throats. Because of our sincere love for the man, it is ordered that the following resolution be adopted, and spread upon the records of this Genealogical Stake organization, and a copy sent to the bereaved family and to the Genealogical Society of Utah: to be published.

"Resolved, by the genealogical workers of the wards and stake of Bingham, that we do realize that the death of Elder Nephi Anderson is a distinct loss to the genealogical work in the Church of Jesus Christ of Latter-day Saints, and those who knew him intimately appreciated his sterling integrity, and will regard

his demise as an untimely departure from a useful career.

"It is hard to speak in adquate terms of such a man, for he united in a rare degree the qualities that adorn human nature. We love him for the application of his powerful talents to the work to which he was devoted. Though called away in comparatively early life, he had risen to a place in the front rank of men who wint their way by natural facilities of leadership and hold their lead because they are solicitous of the best in service and reputation. It is the associates of such a man who know intimately his genius and his skill in presenting his message, and his scrupulous regard for the honor of the organization in which he was interested as a director and officer. He had an extraordinary gift for friendship, though too busy to cultivate it beyond the range of opportunity for a man who was deeply engaged in many duties. No one could be more genial than he in a circle of friends. He was always interested sincerely in the welfare of others, both living and dead.

"Elder Anderson sought always to aid others, because he loved them. He was like Abou Ben Adhem and could say with equal truth that he was one who loved his fellow men. No acquaintance

will soon forget his genial comradeship.

"Though a man of simple tastes Elder Anderson delighted in literature. His constant writing trained him to a lucidity of ex-

pression wholly admirable.

"He was a man loved by all who knew him. The life he lived is his best obituary. His passing leaves a gap in the ranks of genealogical workers, a human yearning and a heartache which

God only can fill.

"'They also serve who only stand and wait,' and who shall say that in the life beyond this earthly sphere, he will not serve his Lord more gloriously than he did here. Perhaps his death is but the consummation of sanctified service, the service which has been

his meat and drink down here, and which will be his joy and

gladness through all eternity.

"The memory of this noble man will remain as an inspiration to all who knew him and will fade in their minds only when things earthly have passed from their sight forever.

"And can we the words of our comrade forget? Oh, no, they are fresh in our memory yet, An example so sacred can never be lost, We will fall in the fight, we will die at our post.'

"Idaho Falls, Idaho, January 12th, 1923.

"Bingham Stake Genealogical Committee.

#### A Resolution

By the Pocatello Stake and Ward Genealogical committees assembled at Pocatello, January 21, 1923.

"Whereas, in the Eternal Wisdom of the All Wise Creator Who has seen fit to call from our midst and from his labor in the earth, our esteemed friend and brother, Nephi Anderson, an active, efficient, and congenial worker in the great cause in which

we are engaged.

"We, his co-laborers of the Pocatello Stake and Wards of the Church of Jesus Christ of Latter-day Saints, in regular meeting assembled, do hasten to express to his wife and family our deep sympathy in the bereavement which is now theirs, and to condole with them in the sorrow which has overtaken them in being called upon to separate with one so well loved and respected.

"Like his kindred, we, his comrades, loved him for what he was. By the the fruits of his labor we knew him. The seeds of service he sowed in our midst were watered, as it were, by the fervor of his earnestness, and warmed and nourished by the radiance of his enthusiasm. As he sowed, so shall he reap; the seed now budded and blossomed shall ere long bear fruit in the eter-

nal lives of those for whom he labored.

"As we rejoiced in his companionship, so shall they rejoice with him who are associated with him in his new labor and environment. We bespeak for him that greeting of the Father, 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

The Stake Secretary is instructed to forward this resolution to Sister Nephi Anderson and family. To cause that a copy of same be spread upon the minutes of the stake and ward Genealogical committee records. That a copy be forwarded to the Genealogical

Magazine and The Deseret News for publication.

Dated, Pocatello, Idaho, January 21, 1923, Pocatello Stake and Ward Genealogical Committees.

# MINUTES OF THE INTER-STAKE GENEALOGICAL CONVENTION, IDAHO FALLS, DECEMBER 12-13

TUESDAY, DECEMBER 12TH, 9:30 A. M., FIRST WARD CHAPEL

Singing: "How Firm a Foundation." Prayer: C. E. Layton, Portneuf stake.

Address: Nephi Anderson, Genealogical Society of Utah.

Address: George D. Kirby, chairman of meeting, on matter of moneys be used for genealogical purposes. This was brought up for discussion before the stake authorities. He also asked for a report to be given the Stake Genealogical Board, which is to be placed on record, i. e., work done by individuals in the wards throughout the stakes.

Motion made that this matter be brought up again in the

meeting to be held on the following day.

Prayer: C. B. Crabtree.

#### 10:30 а. м.

Singing: "Salvation Full and Free," Congregation. Prayer: President James Blake, Fremont stake. Singing: "Oh, Ye Mountains High," congregation.

Address of Welcome: President Heber C. Austin, Bingham stake.

Response: President Albert Choules, Teton stake.

Remarks: H. W. Anderson, Portneuf stake, "Scriptural proof of the necessity for baptism and authority for vicarious work for the dead."

Remarks: Nephi Anderson, Genealogical Society of Utah.

Male Quartette, Fremont stake, "Work for Our Dead."

Remarks: O. K. Messervy, Yellowstone stake, "The spirit and mission of Elijah and their effect upon mankind with proof that he delivered the keys."

Remarks: Joseph Christenson, Salt Lake Temple Recorder.

Closing Song: Quartette, Fremont stake.

Benediction: President James Duckworth, Blackfoot stake.

## 1:30 P. M.

Singing: "Come, Come, Ye Saints," congregation and choir.
Prayer: President George T. Hyde, Portneuf stake.
Singing: "How Beauteous Are Their Feet," Bingham stake Choir.
Remarks: J. H. Bradley, Pocatello stake, "The place of genealogy and Temple work in the plan of salvation, with necessity for doing practical gathering of data, instead of copying from printed records."

Discourse: President William A. Hyde, Pocatello stake, "With-

our dead we cannot be made perfect."

Double Mixed Quartet: Bingham stake, "Hark, Hark, My Soul." Remarks: Jas. H. Holland, Rigby stake, "History of Genealogy and Temple work."

Remarks: William P. Fullmer, Lost River stake, "How to live

so that we may do Temple work."

Discourse: J. H. Hale, Blackfoot stake, "The law of adoption." Remarks: Nephi Anderson and Joseph Christenson, relative to questions asked by means of paper distributed to members of congregation.

Closing Song: "Oh, My Father," Bingham Stake Chotr. Benediction: President Mark Austin, Fremont stake.

#### 7:30 P. M.

Singing: Bingham stake choir, "What Glorius Scenes Mine Eves Behold."

Prayer: Bishop Charles E. Dinwoodey, Idaho Falls, First Ward

Bingham stake.

Hymn: Choir Bingham stake, "An Angel from on High." Male Quartette: Idaho Falls Second ward, Bingham stake. Genealogical Story: Sister Mary J. Scott, Bingham stake: "The Dimmed Vision." Ladies Chorus: Idaho Falls First ward, Bingham stake, "Distant

Bells." Instrumental Selection: Mrs. Effie Mellor, Bingham stake.

Soprano Solo, Sister Clayton, Bingham stake. Instrumental Trio: Shirley Trio, Bingham stake.

Chorus: Bingham stake choir, "Loyalty."

Benediction: Bishop David A. Smith, Idaho Falls Second Ward, Bingham stake.

Followed by a Get-Acquainted Reception

## Wednesday, 9:30 a. m.

## Stake Representatives:

Singing: "Put Your Shoulder to the Wheel."

Prayer: T. R. Wilson, Teton stake.

1 Matter of annual convention to be held in September, 1923: also that four temple excursions be held each year, arrangements to be made with president of the Temple.

2 Matter of Temple donations discussed. Motion carried.

3 Matter of Temple work done in wards and stakes-request a report be given to the secretaries. Motion carried.

4 Matter of joint Temple excursion.

5 Matter of expense money to be provided by the ward organizations. Motion carried.

6 Matter of giving the chairman of the ten stakes more au-

thority for conventions, Temple excursions, etc. Motion carried.

Remarks: Presiding Patriarch Hyrum G. Smith, Salt Lake City. Benediction: H. J. Lucas, Fremont stake.

#### 10:30 а. м.

Singing: Congregation. "How Firm a Foundation."

Prayer: President Joseph Dye, Shelley stake.

Singing: Congregation: "We Thank Thee, O God for a Prophet." Remarks: Thos. Bailiff, Shelley stake, "Elijah's mission to turn the hearts of the children lest the whole earth be smitten with a curse."

Remarks: Joseph Parkinson, Freemont stake, "Does the Lord approve of our work in the Temple?"

Male Quartette: Bingham stake, "Elijah's Mission."
(Composed by D. W. Driggs, Teton stake, Driggs ward).
Remarks: Presiding Patriarch Hyrum G. Smith, Salt Lake City.

Closing Song: "Now let us rejoice in the day of Salvation." Benediction: President Marion J. Kerr, Yellowstone stake.

#### 1:00 p. m.

Singing: Congregation: "Earth with Her Ten Thousand Flowers."

Prayer: Dr. H. Ray Hatch, Bingham stake.

Singing: Congregation: "Do what is Right."
Remarks: Josiah Call, Rigby stake, spoke in behalf of her sister stakes to thank the people of Bingham stake for the splendid way in which they took care of the visiting stake representatives and members.

Vote carried in general assembly for next convention to be held in

Idaho Falls, on Sept. 20th and 21st, 1923.

Remarks: Nephi Anderson, Genealogical Society of Utah. Remarks: Joseph Christenson. Recorder Salt Lake Temple.

Vocal Solo: Sister Clayton, Bingham stake.

Remarks: Presiding Patriarch Hyrum G. Smith, Sast Lake.

Benediction: Patriarch T. W. Lee, Bingham stake.

# QUESTIONS ASKED AND ANSWERED

At the Inter-Stake Genealogical Convention, Idaho Falls, Dec. 12-13, 1922

May a woman who has married out of the Church, receive the ordinances of the Temple while she is living with her husband?

The instruction from the Temple is, as a general rule that she can not.

In taking out a life membership in the Genealogical Society is it expected that the individual pay the full amount in one payment?

A person may join the Society by taking out an annual membership which is \$2.00 Then by paying \$8.00 within two years, that person may become a life member. The full amount of \$10.00 may be paid down if desired. The endeavor has been to make it as easy as possible so that all who are interested may become members.

Does the Society have a man in Germany who gathers gen-

ealogy?

Answer:—No; but Julius Billiter is in Switzerland, and will do work of that kind in Germany. Those who desire research made must deal with him in person.

If a person takes out a life membership in the Genealogical Society and then dies, can that membership be transferred to another member of the same family?

Memberships are not transferrable.

Can a person do Temple work and have it accredited to one

who is dead, if so in what way?

The heir is the oldest male member in the Church when the work is commenced. The heir should never be changed, but in event of death, the word "deceased" should be written after his name as heir.

After the man and wife have been married in the Temple and the husband is excommunicated, can the wife, who is in good fellowship in the Church, go to the Temple and be sealed to her parents?

Yes; the apostasy of her divorced husband would in no way

effect her standing in the Church.

Is it right for a family to appoint a younger member as genealogist for the family, when an older member is faithful?

It is immaterial who acts as genealogist. Families may choose as they desire any one of their number for that purpose.

Does a person receive a greater blessing when he does the work himself for his dead than when he hires it done?

The great purpose is to get the work done, and it a person

is so situated that he cannot do the work in person he may hire someone to do it for him, and his reward will not be diminished. There is, however, a great satisfaction to the individual when he does the work himself and this should be done when possible.

Is it possible to have the endowment work done for a boy thirteen years of age who has died?

This work may be done, according, to the rule established in the Temple, for any person who has passed the age of accountability, which is eight years.

What can be done when we only know a person by his nickname?

Use the nickname, it is all you have by which the person may be identified, and his Temple work may be done.

Will the person doing his own work here receive a greater degree of glory than his ancestors who died without having the

same privilege, but for whom the work is done.

The Lord has said: "All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the Celestial Kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it, with all their hearts, shall be heirs of that kingdom; for I, the Lord, will judge all men according to their works; according to the desires of their hearts." (History of the Church, Vol. 2:380.) Since the dead who would have received the Gosepl had they been granted that privilege in mortality are to receive these blessings, they will be equal with those who did receive the Gosepl in this life.

Why was baptism for the dead in out-door places forbidden, and the Saints commanded to perform their baptisms in the Temple?

The Lord has revealed that the proper place for work to be performed in behalf of the dead is in the Temple. The sealing blessings for eternity for the living are also to be performed in the Temple, and can not be performed any other place today. There have been times, in the poverty of the people, when the Lord has permitted elsewhere baptisms for the dead, and ordinance work for the living, which properly belong to the House of the Lord, but this can only be when there is no house wherein such ordinances may be performed. When the Lord commanded the Saints to build the Nauvoo Temple, he said: "For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the Priesthood. For a baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead.—For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me." Baptisms for the dead were performed for a short season in the Mississippi River while the people were building the Nauvoo Temple, but just as soon as that building had progressed far enough for a font to be placed in it—and long before the structure was finished—the Lord forbade the Saints to baptize any longer in the river for their dead, and baptisms were performed in the font in the Nauvoo Temple beginning in the fall of 1841. The Temple, however was not campleted until 1846.

Is there a genealogist in Canada? Not at this time who is connected with this Society.

Will it be possible to give George Minns, of Norwich, England, an assistant?

George Minns is working independently. If he needs an assistant he will probably engage one.

How can a member of the Genealogical Society who resides outside of Salt Lake City, get the benefit of the books?

We do not let any book or record go out of the library. If a member desires reserach made it will be done at the rate of 50 cents per hour. For non-members there is a charge of 60 cents per hour.

The understanding of the Pocatello Stake Committee is that the members should be men and women who have been to the Temple. Is this correct?

It is correct.

If the parents are dead, and part of the children belong to the Church and part do not, which is the heir?

According to the rule of the Temple, the oldest living male member of the family who is a member of the Church.

If the heir neglects the Temple work, can other members of the family do it?

Yes, any worthy member of the family may as proxy do the work.

#### BRIGHAM YOUNG GENEALOGY

#### COMPILED BY SUSA YOUNG GATES AND MABEL YOUNG SANBORN

# (Continued from Page 41)

## Corrections and Additions

Vol. XI, No. I, page 22.

NABBY (or Abigail) Howe, wife of No. 3, John Young, was born 3 May, 1766, Framingham, Mass., and died 11 June, 1814.

Vol. XI, No. I, page 24, nineteenth line from top of page.

(2) Orson Omer Heath, second child of Luman Heath and Louise (Young) Heath, m. Josephine Fielding, b. 7 Jan., 1849, Mill Creek, Utah; children: (1) Lyman Omer, b. 20 Sept., 1871; d. 13 Jan., 1874; (2) Seraph Celestia, b. 9 June, 1873, Satl Lake City, Utah; m. Alfred J. Ainscough, b. 3 Mar., 1873, Smithfield, Utah; (3) Delos Robinson, b. 11 Mar., 1876, Smithfield, Utah; (4) Mary Ann, b. 22 Feb., 1878, Smithfield, Utah; (5) Emma Adella, b. 14 Feb., 1880; d. 20 Feb., 1882; (6) Josephine Pearl, b. 24 Oct., 1884; (7) Luman Fielding, b. 17 June, 1885, Smithfield, Utah; (8) Ethel, b. 28 June, 1889; d. 23 Oct., 1889, Smithfield, Utah; (9) Jennie, Rachel, b. 1 Dec., 1890; d. 29 Dec., 1891. 1890; d. 29 Dec., 1891.

Vol. XI, No. I, page 24.

(4) CANDACA HEATH, fourth child of Luman Heath and Louisa (Young) Heath, died 1872; instead of 1842, as printed. She m. Andrew J Cunningham; children: (1) George W., b. 14 Aug., 1870, Salt Lake City, Utah; (2) Louisa T., b. 2 Dec., 1872, Salt Lake City, Utah; d. — Oct., 1873.

Vol. XI, No. III, page 130.

29. Mahonri Moriancumer Young, was born 1 Nov., 1852, instead of 16 Nov., 1847, as printed.

Vol. XII, No. I, page 29, eighteenth line from top of page. Read: Children of Brigham Hamilton Young and Cedenia (Clark) Young, instead of Clarissa (Hamilton) Young, as printed.

Vol. XII, No. III, page 139. GAYLEN SNOW YOUNG, eighth child of No. 30, married, 29 Dec., 1921, Mary Louise Ross of Salt Lake City. On page 140, at top of page read: Gaylen, instead of Gayden, as printed.

Vol. XIII, No. I, page 44. 46. CLIFFORD EARL YOUNG, married Edith Grant. She was born 2 Apr., 1884, instead of 1844, as printed.

Vol. XIII, No. IV, page 175.

- 123. RICHARD W. YOUNG II, was married 25 June, 1915, instead of 1918, as printed.
- Vol. XIII, No. IV, page 176, eighth line from bottom of page. i. Rose Marie Young, born 21 Nov., 1921, instead of 1912, as printed.

The following records were received too late for publication in their Regular Order

Vol. XI, No. I, page 22.

- (2) EMILY KENT, second child of Daniel Kent and Nancy (Young) Kent, m. Horatio Phinny, he was b. 15 Jan., 1804, Wayne, Steuben Co., N. Y., children: (1) Adeline, b. 26 July, 1824, Wayne, N. Y., m. Edward B. Williams, 8 Feb., 1843; (2) Philander, b. 14 Mar., 1827, Catlin, N. Y., m. Fanny Maria Cady, 16 Sept., 1846; (3) Judith, b. 7 July, 1830, Catlin, N. Y., m. James Fisk, 17 Dec., 1849; (4) Darwin D., b. 23 Oct., 1833, Catlin, N. Y.; m. Sarah A. Sloan, 5 Oct., 1855; (5) Susan A., b. 24 Nov., 1835, Catlin, N. Y.; d. 1 May, 1859; (6) Lucius H., b. 2 June, 1838, Kirtland, Ohio, m., Martha A. Hill, 2 Nov., 1855; (7) Nancy A., b. 26 Oct., 1841, Chester, Ohio, m. Darman P. Ashley, 1859t., 1859; (8) George, b. 24 Oct., 1843, m. Elsina Green, 21 Oct., 1867.
- (3) POLLY KENT, third child of Daniel Kent and Nancy (Young) Kent, m. John W. Morrison, 19 Sept., 1822; children. (1) Mary b., 31 July, 1823, Wayne, N. Y., m. Job Knight; (2) Andrew, b. 31 July, 1824, Reading, N. Y.; d. 10 Feb., 1852; m. Mary J. Hicks; (3) Daniel Edson, b. 12 Feb., 1826, Reading, N. Y.; m. no name given
- (5) FANNY KENT, fifth child of Daniel Kent and Nancy (Young) Kent, b. at Smyrna, N. Y.; d. 28 Sept., 1888, at Lodi, Wis.; m. Nathaniel Goodall, b. 19 June, 1796, Watertown, N. Y., d. 6 May, 1883, children: (1) Cornelia Frances, b. 31 Dec., 1826, Watertown, Jefferson Co., N. Y.; m. George F. Clemons, 10 Oct., 1848; (2) Charles, b. 10 Aug., 1830, Catlin, N. Y.; married Caroline Fuller, 17 July, 1856; (3) Solon Massey, b. 18 Dec., 1832, Catlin, N. Y., d. 8 Feb., 1901, m. Martha Rathbone, 20 Feb., 1856; (4) Celucia, b. 28 Feb., 1835, Catlin, N. Y., m. Adam Bowman, 7 June, 1853; (5) Delia Ann, b. 28 Feb., 1845, Dewitt, Sangamon, Co., Ill.; d. 14 Aug., 1869; m. Henry McInosh, 16 Dec., 1863; (6) Louis Kossuth, b. 10 Apr., 1856, Lodi, Columbia Co., Wis., m. Eva Pamela Jencks, 12 May, 1885.
- (6) NANCY MATILDA KENT, sixth child of Daniel Kent and Nancy (Young) Kent, b. Smyrna, N. Y.; d. 15 Mar., 1888, at Lodi, Wis.; m. 6 Jan., 1828, Moses Chase, b. 15 Nov., 1803, Catlin, N. Y.; d. 28 Jan., 1888; children: (1) Amanda, b. 17 Nov., 1828, Catlin, N. Y.; d. 28 Mar., 1833; (2) George Washington Moses, b. 25 Nov., 1830, Catlin, N. Y., d. 7 Jan., 1908; m. Abigail Maria Russell, 23 Nov., 1851; (3) Nancy R., b. 7 Jan., 1834, Catlin, N. Y.; d. Mar., 1906; m. George Bills, 5 Apr., 1851; (4) Daniel Walter, b. 11 Aug., 1836, Catlin, N. Y.; d. 10 Dec., 1861; (5) Myron, b. 8 Nov., 1838, Catlin, N. Y.; d. 28 Mar., 1844; (6) Lamira, b. 18 Mar., 1842, Kirtland, Ohio, d. 2 May, 1863: (7) John B., b. 10, Feb., 1845, Hartsgrove, Ohio; (8) Emma L., b. 30 Nov., 1849, Hartsgrove, Ohio; m. Rosell Holdridge; (9) Alice, b. 27 June, 1852, Hartsgrove, Ohio; d. 31 May, 1875
- (8) ABIGAIL KENT, eighth child of Daniel Kent and Nancy (Young) Kent, b. Wayne, N. Y.; d. 26 Apr., 1854; m. Orrin Griffith, 28 Mar., 1843; children: (1) Don Carlos, b.—1844, Chester, Ohio, died young; (2) George B., b. 12 June, 1845, Kirtland, Ohio; (3) Evan B. b.—1847; d. 29 Apr., 1854.

(1) EVAN MELEOURNE GREENE, first child of John Portneus Greene and

Rhoda (Young) Greene, b. Aurelius, Cayuga Co., N. Y.; m. (1st) his cousin Susan Kent, seventh child of Daniel Kent and Nancy his cousin Susan Kent, seventh child of Daniel Kent and Nancy (Young) Kent; children: (1) Emily Frances, b. 31 May, 1836, Kirtland, Ohio; d. 27 May, 1838; (2) Evan Flavius, b. 22 Feb., 1838, Kirtland, Ohio; m. Mrs. Mary E. (Whitt) Kennedy, 17 Mar., 1873; (3) Rhoda, b. 8 Mar., 1839, Scott Co., Ill.; d. 26 Nov., 1864; m. Jared J. Bullock, 9 Oct., 1854; (4) Nancy Lenora, b. 25 Sept., 1841, Glasgow, Ill., d. June, 1901; m. Franklin W. Young, No. 36, in this Genealogy; see Vol. XII, No. IV, page 183, for their children; (5) Susan Eveline, b. 6 May, 1843, Scott Co., Ill.; d. 28 Oct., 1915; m. Edmund Homer, 15 Nov., 1864; (6) Ann Eliza, b. 11 July, 1845, Nauvoo, Ill.; d. 16 June, 1846; (7) Melissa b. 9 June 1847, Pottowatamie Co., Iowa; m, Edmund Homer; (8) Louisa Lula, b. 8 Apr., 1849, Kanesville, Iowa; she is a well known poetess of sweet and tender themes; m. Levi Willard Richards, 16 June, 1873; children: (a) Mary Greene, b. 27 June, 1874; d. 6 Nov., 1876, (b) Mabel Greene, tender themes; m. Levi Willard Richards, 16 June, 1873; children: (a) Mary Greene, b. 27 June, 1874; d. 6 Nov., 1876, (b) Mabel Greene, b. 24 June, 1877; d. 18 July, 1877, (c) Lee Greene, b. 27 July, 1878, m. Mary Jane Eldredge, 18 Aug., 1908, he is a successful portrait and landscape artist of international reputation, (d) Willard Greene, b. 17 Mar., 1880; m. Susannah Emeline Clark, 2 Oct., 1901, (e) Evan Greene, b. 22 Feb., 1884; m. Lillian Olive Olson, 20 Dec. 1912, (f) Heber Greene, b. 22 Oct., 1885; m. Nora Rebecca Noall, 10 Nov., 1910; (g) Sarah Greene, b. 25 Mar., 1888; d. 25 Mar., 1888; (9) John Portineus, b. 16 June, 1851, Kanesville, Iowa; d. 3 Mar., 1852; (10) Ad Manzah, b. 27 Jan., 1854, Provo, Utah; d. 30 Jan., 1863; (11) Jasper Willoughby, b. 11 Jan., 1856, Provo, Utah; d. 24 Oct., 1856; (12) Daniel Kent, b. 7 Apr., 1858, Provo, Utah; m. Adaline (Annie) Allen, 26 Mar., 1890; b. 10 Apr., 1865, Lyderstone, Eng.; children: (a) Daniel Allen, b. 25 June, 1891, Smithfield, Utah; d. 25 June, 1891; (b) Son, not named, b. and d. 25 Feb., 1893; (c) Portineus, b. 17 Mar., 1894, Smithfield, Utah; (d) Rhoda, b. 24 Apr., 1896, m. Samuel B. Harker, 29 Sept., 1917; (e) Sarah, b. 16 Nov., 1898, Aetna, Alberta, Canada; m. Richard F. Law, 16 Nov., 1920; (f) Edwin K., b. 3 Oct., 1901, Aetna, Canada; (g) Alice, b. 11 Oct., 1903, (h) Addison A. 1901, Aetna, Canada; (g) Alice, b. 11 Oct., 1903, (h) Addison A., b. 24 May., 1906, Aetna, Alberta, Canada; (13) Edwin Murray, b. 25 Nov., 1859, Grantsville, Utah.

Evan Molbourne Greene, m. (2nd) Susie Platt, b. 13 Oct., 1844, Rayton, Lancashire Eng., children: (1) Joseph Platt, b. 15 Jan., 1872, Smithfield, Utah; m. Mary Ann Read, 22 June, 1898; she was b. 11 Aug., 1875; Alconburg, Hunts, Eng., children; (a) Mary Lola, b. 13 Sept., 1899, Smithfield, Utah; (b) Joseph Waldon, b. 24 Jan., 1901, Turner, Idaho; (c) Susie Melba, b. 5. Oct., 1902, Turner, Idaho; (d) Bessie Wilna, b. 5 Apr., 1905, Turner, Idaho; (e) Flora, b. 4 Nov., 1906, Turner, Idaho; (f) Vira, b. 19 Oct., 1908, Turner, Idaho; (g) Mildred, b. 20 Jan., 1911; (h) Ralph Read, b. 19 Apr., 1913; (i) Alice, b. 31 Oct., 1916; (j) Evan M., b. 13 Dec., 1918, last four children born in Smithfield, Utah; (2) Zerviah Susie, b. 28 Jan., 1874, Smithfield, Utah; m. George Y. Smith, b. 8 Apr., 1869, Smithfield, Utah; children: (a) Brenda, b. 16 Nov., 1897, Smithfield, Utah; (b) Bessie b. 21 May, 1903, Preston, Idaho, (c) Johann, b. 24 Dec., 1906, Smithfield, Utah; (d) Vira, b. 13 June, 1909, Smithfield, Utah; (3) Molbourne Platt, b. 26 Oct., 1876, Springdale, Utah; d. 5 Feb., 1918; m. Eva Bertha Bennett; b. 13 Apr., 1883, Mound Valley, Bannock Co., Idaho; children: (a) Eva Bessie, b. 11 June, 1903; m. Milton M. Neeley, 28 Apr., 1920; (b) Welba, b. 25 Nov., 1905; (c) Evan Molbourne, b. 13 June, 1908; (d) Platt Bennett, b. 12 Sept., 1910, (e)

Lawrence, b. 19 Mar., 1913, (f) Zina, b. 7 May, 1915; above six children born in Turner, Idaho,; (g) Morris, b. 22 Sept., 1917, Riverdale, Idaho; (4) Elizabeth Fanny, b. 28 Apr., 1879, Springdale, Utah; d. unmarried, 21 Oct., 1902; (5) John Platt, b. 15 June, 1881, Escalanta, Utah; m. Effie Allsop, b. 14 June, 1889, Grays, Idaho; children: (a) Afton, b. 25 Aug., 1910, Smithfield, Utah; (b) Erma, b. 27 July, 1912, Smithfield, Utah; d. 19 Apr., 1914; (c) Wanda, b. 28 June, 1915, Richmond, Utah.

(2) ABBY ANN GREENE, second child of John Portineus Greene, and Rhoda (Young) Greene, b. 17 Apr., 1817, Wayne, N. Y., d. 1848; m. Henry B. Gibbs, b. 18 Nov., 1813, N. Y.; d. 17 Sept.., 1878; children: (1) Martha Ann, b. 29 May, 1842, N. Y.; d. 13 Nov., 1920; m. David Waterman Westgate, 22 June, 1862; (2) Rhoda Ellen, b. abt. 1844, N. Y.; (3) Mary Luella, b. abt. 1846, N. Y., (4) John Henry, b.

abt. 1848, N. Y.

(3) Addison Greene, third child of John Portineus Greene and Rhoda (Young) Greene, b. 21 June, 1819, Brownsville, N. Y., d. 1 Feb., 1892; m. Amanda Hoyett, b. 19 Nov., 1819, French Creek, Penn., children: (1) Henrietta, b. 3 July, 1840, Adams Co., Ill., d. 16 Feb., 1871, m. James Chaplin; (2) John Porter, b. 23 Aug., 1841, Ill., d. 7 June, 1845; (3) Amanda, b 31 July, 1843, III.; d. 14 Dec., 1845; (4) Rufus A., b. 29 Mar., 1845, III.; d. 13 Oct., 1845; (5) Rhoda Ann, b. 29 Dec., 1846, III.; d. 28 Oct., 1871; m. ——Saunders; (6) Albert, b. 23 Mar., 1849, Jersey Co., III., d. 14 May, 1873; (7) Addison, b. 15 Dec., 1850, Jersey Co., Ill.; d. 2 June, 1875; (8) Ellen, b. 28 Aug., 1852, Ill.; d. 18 Dec., 1857; (9) Joana, b. 20 Apr., 1854, Ill., m. —McCalla; (10) Nathaniel, b. 20 July, 1857, Ill., m.; (11) Nancy Zervia, b. 20 May., 1861, Ill., m.; (12) Fredey F., b. 18 Dec., 1862, Ill.; d. 14 Jan., 1863

(5) RHODA GREENE, fifth child of John Portineus Greene and Rhoda (Young) Greene, b. 2 Oct., 1824, Watertown, N. Y., d. 1856; m. Henry Norton, b. N. Y., children: (1) Fanny Maria, m. —Head; (2)

Harry.

(6) JOHN YOUNG GREENE, sixth child of John Portineus Greene, and Rhoda (Young) Greene, b. 21 Sept., 1826, Mentz, N. Y.; d. 24 May, 1880; m. Ann Spencer, b. 27 Jan., 1830, West Stockbridge, Mass., d. 5 Jan., 1897; children: (1) *Charles Marquis*, b. 10 July, 1850, Salt Lake City, Utah; (2) Hyrum Spencer, b. 2 May, 1852; d. 28 Mar., 1854; (3) John Quincy, b. 4 Nov., 1853, Farmington, Utah; d. unm., 25, Feb., 1887; (4) Athalia Ann, b. 17 Jan., 1856, West Point, Utah; m. William Hawley; (5) Addison Theron, b. 25 Mar., 1859, m. Rose Belle Roads; (6) Alpha Spencer, b. 29 Jan., 1861, Grantsville, Utah; d. 8 Mar., 1865; (7) Evan Forest, b. 4 July, 1863, Grantsville, Utah; d. unmarried, 10 Jan., 1886; (8) Ernest Herbert, b. 27 June, 1866, Coalville, Utah; m. Zilpha Jane Hodsworth; (9) Edwin Eugene, b 9 Sept., 1868, Salt Lake City, Utah; m. Effic Cornella Fowler; (10) Ollie, b. 10 Apr., 1871, Salt Lake City, Utah, m. George Heber Taylor; (10) Hector Royal, b. 18 Jan., 1874, Lehi, Utah. JOHN YOUNG GREENE, m. (2nd) Mary Amelia R. Pike, b. 30 May, 1842; Catfield, Norfolk, Eng., d. 5 Apr., 1919; child: Mary Rhoda, b. 3 Oct., 1863, Salt Lake City, Utah; d. 25 Aug., 1899, m. (1st) Adam

Patterson, (2nd) Joseph Lippman

#### FAMILY ORGANIZATIONS

Weber Stake Genealogical Committee to the Members of the Stake

The request is frequently made of the Genealogical Society that information be furnished which will be helpful to those who contemplate the organization of family societies for the purpose of Temple work. The following letter of instruction written for the benefit of the members of the Weber stake will be found helpful in other parts where such organizations are desired, and for that purpose we print it here.

"AND HE SHALL PLANT IN THE HEARTS OF THE CHILDREN THE PROMISES MADE TO THE FATHERS"

Ogden, Utah, December 1, 1922.

Dear Brethren and Sisters:

Having been requested to prepare a general statement relating to the matter of Family Organizations in the Weber stake, I take pleasure in submitting to you for your consideration the following comments:

This work involves the salvation of the living and the dead. In the Doc & Cov., sec. 98, verse 16, the living are commanded to "proclaim peace" which I understand is to seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children, etc. In order to successfully perform this duty we must obtain the genealogies of our forefathers and perform the necessary work of salvation in the way of earthly ordinances for them.

The family was the first great relationship and it will be the last great relationship, for it reaches from eternity to eternity. We existed with God our Father in the beginning. We are His children. He loves us and prepared this earth for us that we might gain bodies and experience, and form earth ties with these bodies as a foundation for our advancement into His presence and our progress with Him throughout eternity.

There can be no perfection without the family relationship bound together by the Priesthood, because it is the only means for a continuation of the lives. Doc. & Cov. 131:1-4, also, 132:19-The family must continue and the living cannot be made perfect without the dead, and there must be a complete chain of Priesthood, power and family back to Father Adam. Doc. & Cov., 128: 18. For Adam (Michael) holds the keys of salvation. Doc. & Cov., 78:11-16.

Our hearts must be turned to our fathers (the dead) unselfishly seeking their welfare if we would seek safely for ourselves in mortal life and exaltation hereafter. Doc. & Cov., 93.

Our Heavenly Father's family was divided through the sel-

fishness of Lucifer which begot in him and his kind hatred in the pre-existent life. And that same selfishness divided the family of Father Adam in the beginning of mortal life, begetting that same kind of hatred in Cain for his brother Abel, and it has been perpetuated by his (Cain's) kind until this day. There is hatred in families, Mich. 7:6, Matt. 10:36; and it must be banished. That hatred is born of selfishness. We must learn to love our neighbor as ourselves. Doc. & Cov. 59:5, 6. Matt. 22:37. The family must be reunited. This must be done through the power and spirit Elijah restored. The work of the salvation of our dead is the most unselfish work conceivable, for what earthly hope of reward is there from our dead. It is unselfish service which begets love.

The work necessary to be done is best done through organization or the "setting" of families in order. In organization, there is union, and in union there is strength and orderly procedure. There is also a commandment and a blessing in regard to this. President John Taylor received a revelation in 1882 which in part is as fol-

lows:

"And then, I call upon all my Priesthood and upon all of my people, to repent of their sins and shortcomings, of their covetousness and pride, and self-will and of all their iniquities wherein they sin against me; and seek with all humility to fulfill my law, as my Priesthood, my saints and my people, and I call upon the heads of families to put their houses in order according to the law of God, and attend to the various duties and responsibilities associated therewith, and to purify themselves before me, and to purge out iniquity from their households, and I will bless and be with you, saith the Lord, and ye shall gather together in your holy places, wherein ye assemble to call upon me, and ye shall ask for such things as are right and I will hear your prayers, and my spirit and power shall be with you, and my blessings shall rest upon you, your families, your dwellings and your households, upon your flocks and herds, and fields and orchards and vineyards, and upon all that pertains to you; and you shall be my people and I will be your God; and your enemies shall not have dominion over you, for I will preserve you and confound them, saith the Lord, and they shall not have power or dominion over you, for my word shall go forth, and my work shall be accomplished, and my Zion shall be established and my rule and my power and my dominion shall prevail among my people, and all nations shall yet acknowledge me. Even so. Amen."

Let us follow the counsel given above and set our homes in order by setting apart one night each week for a family social gathering, scrpture reading, instruction and worship. The father and the mother to stand in their places as leaders and the children to be taught the duties of the family circle. We believe that this

is fundamental and if faithfully carried out in the proper spirit, the family will be united and the children will follow in the paths marked out by the leaders in the service of the Lord and in every good work.

The next step in order is to arrange all families of the same blood or family line in one organization. This organization is necessary for a closer association for social purposes—to get together often and get acquainted and keep acquainted. To promote family ideals and gather the history and genealogy of the family for future generations, and to do the necessary work for the redemption of the family—both the living and the dead.

The next step is the Surname Organization, which embraces all lines of the same surname in one organization for the same purposes as the line organization, and for the further purpose of more orderly procedure, primarily in preventing expensive duplica-

tion of work.

To us who are engaged in genealogical work these things mean much in this time of turmoil, selfishness, strife and bitter hatred which prevails throughout the world. We would encourage the Latter-day Saints to organize and set in order their families. We recommend that those desiring assistance and instructions along these lines please confer with the chairman of the ward Genealogical Committees, and he will confer with me and arrange the necessary appointments. We will be pleased to help you in any way whenever you need assistance.

Let us "seek diligently" to perform our duties in this labor of love and union to perfection, for it is laying up "treasures in Heaven where moth and rust doth not corrupt and where thieves cannot

break through and steal."

With a fervent prayer that you may be blessed with the spirit of this great work,

Your fellow servants,

WEBER STAKE GENEALOGICAL COMMITTEE,

By, John T. Burnett, Supt. of Family Organization Division. Approved: Weber Stake Presidency,

By Geo. E. Browning, Pres.

# PURPOSE OF THE FAMILY ORGANIZATION

Excerpt from Address of Dr. John A. Widtsoe, Roberts Family Association Meeting, October, 1921

Apostle John A. Widtsoe, having kindly accepted an invitation to address the assembled representatives of the family, was present and said:

"We do not fully appreciate the meaning and purpose of the

family organizations. A family organization will give fuller and better knowledge and understanding of the latter-day work of the Lord. Sec. 2, Doc. & Cov.; which was part of the message of Moroni to the Prophet Toseph Smith relating to turning of the hearts of the children to their fathers, had a wonderful meaning, which I am sure we do not fully, as yet, appreciate. It was the second great vision of the Prophet, the first being that of the Father and the Son to the Prophet. The one hundredth anniversary of which event we will celebrate in two years. There is a most solemn significance in these two great visions, explanatory to the welding of human hearts in a continuous chain from the present to the dim beginning, and also of the present to the future destiny of mankind. We are all our Father's children. He loves us and He is trying to redeem us. In the Gospel and from it we learn the true brotherhood of God. If we go to the Temples and there get the spirit of Temple work, we are thrilled with its beauty, and impressed with its magnitude. Teaching salvation for the dead was the last work of the Prophet Joseph Smith. He was anxious about it during the latter years of his life, almost burdened down with it as is evidenced by his inspired letters in Doc. & Cov. Sections 127 and 128, and by other writings and testimonies.

The first declaration of President Brigham Young after coming to this land was that we must build a Temple, even if the Devil would stir things up and bring trouble and opposition upon us, and we did so. Salvation for the dead is the great Keystone in the Gospel Arch. All other parts of the Gospel are held together by it. We must make our Heavenly Record complete by obtaining the Genealogy of our kindred dead and doing the necessary work for them in the Temples. There is no doubt about this. No angel will be sent to give us our records until we have exhausted every worldly means in our power. No doubt, when we do all we can and go to our Father for help, He will aid us in His time and way. If we are touched by the spirit of the work we are happy, but if we become careless or indifferent, we are in a very dangerous position. We should get the habit of faithfully keeping a family record for it is the foundation of the family organization. We have the example before us of the early patriarchs and prophets. The Hawaiians can recite from memory their genealogies for 500 years and some of them for much longer and pride themselves in it. The next big concern is the organization of our families. This is necessarv, if for no other reason than to prevent the duplication of work for the dead. It is the clamour of the dead to have the work done for them and we cannot afford for their sakes, as for our own, to duplicate the work.

We must not be ashamed of our families and family connections, from the beginning. God placed us upon the earth. Our

family is ours for all time. There is no doubt some great reason why we may have been placed in a certain family. We must accept the responsibilities of our family connection and be proud of it.

I am proud of my family ties and my ancestors, and hope to be able to serve them.

The Priesthood restored in this dispensation, in this connection has a wonderful power, which we cannot fully appreciate. President Joseph W. McMurrin spoke in conference of a man on crutches in Los Angeles being administered to recently by two of our young men, mere boys, and of his being healed and walking away without his crutches. God has placed great power in our hands. Temple work is one of the functions of the Priesthood.

We shall not progress very far here or hereafter, until we are tied to our fathers back through our natural family lines to Father Adam. We cannot move on to our full exaltation until this is done. Let everyone help in this work. It is good to sit down together as we are here to talk things over and to rejoice in the work that has been done, and that we plan to do in the future. I heard of a sister recently who said she had quit doing Temple work because she had just expended \$500 in Temple work only to find afterward that someone had preceded her in doing it. She became discouraged. Another sister expressed herself along the same lines for the same reasons. This should not be, but we should strive to overcome such possibilities, and I feel that these family organizations will be a great factor in eliminating such conditions. I may say also in this connection that a plan is being devised, in connection with the Genealogical Society, to reduce the possibility of duplication by a card index system containing the names of those whose work has been done, and which will be valuable, and available to everyone who is interested.

There are comparatively few of you here now, but if you will work diligently together, you will no doubt before long, have 500 or more in the Roberts Family gatherings. If those who are here are interested and determined, they will eventually leaven the whole. Distresses are coming upon the whole earth, many are here now, and they will overwhelm the earth. Our only safety is in this work, and as we labor in it, more and more the beauty of it grows upon us, and gives us living comfort as nothing else can do. By and by our eyes will see more clearly the meaning of all these principles and ordinances, and during the Millennium that is before us, our children and children's children will be doing the work for the great Roberts Family of whom you form a part, and a rich reward and blessings will come out of your present efforts. Be not discouraged, but add courage to courage. God bless and prosper you in this work and give you the courage and spirit of it.

### TUTANKHAMEN AND SUN WORSHIP

# By J. M. Sjodahl

Our readers are more or less familiar with the reports published during the first months of this year concerning the archeological finds in Egypt, in the supposed tomb of Pharoah Tutankhamen, of the Eighteenth dynasty.

The find was made in the Valley of the Kings, the so-called Biban-el-Molouk, near Luxor, which is described as a narrow, uncultivated and uninhabited gorge, where tombs of kings have been dug in the slopes of the Libyan mountains, on both sides of the gorge. The excavations were made under a concession obtained by Lord Carnarvon.

Among the objects found were three magnificent state couches, all gilt, with exquisite carvings. There were beds, beautifully carved, gilt, inlaid with ivory and semi-precious stones, and also innumerable boxes of exquisite workmanship. One of these boxes was inlaid with ebony and ivory, with gilt inscriptions; another contained emblems of the underworld; on a third, which contained royal robes, handsomely embroidered, precious stones, and golden sandals, were beautifully painted hunting scenes. Two life-sized statues of the king, with gold work, holding a golden stick and mace, faced each other, the handsome features, the feet, and the hands delicately carved, with eyes of glass and headdress richly studded with gems. There were also some exquisite alabaster vases with very intricate and unknown design, all of one piece, and some handsome blue Egyptian faience, and enormous quantities of provisions for the dead, comprising trussed duck, haunches of venison, etc., all packed in boxes, according to the custom of the time. There were some remarkable wreaths, still looking ever-green, and one of the boxes contained rolls of papyri, which are expected to render important information.

A great deal of interest attaches to this unveiling of the past, because this pharaoh and his dynasty flourished during the time of the sojourn of the Children of Israel in Egypt. Any further light on the history and the social, religious, or political institutions of the country at that period is eagerly looked for.

If we adopt the chronology of Dr. W. M. Flinders Pertie,<sup>b</sup> a great Semitic migration into Egypt, known as the Hyksos in-

aDictionaire D'Archeologie Egyptienne, par Paul Pierret, Paris, 1875. bEgypt and Israel, London, 1911.

vasion, took place about 2,600 B. C. All very ancient dates are, of course, more or less uncertain, for the simple reason that chronology, as we understand it, was unknown, even to the historians. To them it was often enough to know that a recorded event happened during the reign of such and such a king or dynasty; or, so many years after a certain other event—the Exodus, for instance—although the date of the latter may have been unknown. But the scholarly efforts to establish dates are, nevertheless, important, as long as it is understood that they are hypothetical.

Dr. Petrie considers the emigration of Terah, the father of Abraham, from Ur, in Chaldea, as part of this general Semitic, westward trek, of which one stream went northward into Canaan, and the other turned southward and poured into Egypt, where they gradually became so numerous and influential that they could seize the government. The Hyksos kings are supposed to

have ruled Egypt between 2,540 and 1,582 B. C.

Abraham visited Egypt about 2,100 B. C. From the Bible and the Pearl of Great Price we know that the great patriarch was well received at court, and that he taught the king true principles regarding God and the universe. The fact that the ruling class were Semites, of the same race as Abraham, accounts for the cordial reception he received, and there can be no doubt that his mission to Egypt made a lasting impression and greatly influenced Egyptian culture and religious concepts. Josephus confirms this.<sup>c</sup> He says:

"For whereas the Egyptians were formerly addicted to different customs, and despised one another's sacred and accustomed rites, and were very angry one with another on that account; Abram conferred with each of them, and confuting the reasonings they made use of, every one for their own practices, he demonstrated that such reasonings were vain and void of truth: whereupon, he was admired by them in those conferences as a very wise man, and one of great sagacity, when he discoursed on any subject he undertook; and this not only in understanding it, but in persuading other men also to assent to him. He communicated to them arithmetic, and delivered to them the science of astronomy; for before Abram came into Egypt they were unacquainted with those parts of learning, for that science came from the Chaldeans into Egypt, and from thence to the Greeks also."

The emigration of Israel and his house into Egypt took place about 1650 B. C. The ruling pharaoh was still a Hyksos, that is, one of the same race as Jacob, and the latter was, therefore, received as a prince, not only on account of the services his son, Joseph, had rendered the king, but also on account of the racial kinship and his position as the head, the sheik, of his tribe.

cAntiquities of the Jews, Book I, chap. 8, par. 2.

The financial operation of Joseph, by which the agricultural land of the country became the property of the pharaohs and the people were burdened with heavy taxes, is well known. As an emergency measure, to save the population from death by starvation, it was certainly both wise and just, but when, later, under tyrannical rulers, the slavery became unendurable, a revolutionary movement, with its center at Thebes, took form. This grew and, finally, the Hyksos kings were hurled from the throne and their followers driven out of the country.

This happened about the year 1582, B. C., and then, as we read in Exodus 1:8: "There arose up a new king over Egypt, which knew not Joseph." A new dynasty arose, not of the Semitic race; a dynasty not related to Joseph, and under no obligation to him. Under the new regime the Israelites were made slaves. They were put to work on public buildings, such as fortifications, military store houses, etc., and measures were taken for the prevention of their becoming a strong and influential people. This went on, until the Exodus under the leadership of Moses, about the year 1220, B. C. Rameses II is generally believed to have been the mighty pharaoh who in his pride, asked, "Who is the Lord, that I should obey his voice?" (Ex. 5:2) and who saw his army overwhelmed in the Red Sea.

The Egyptians of this historical period seem to have believed in a great, invisible, and all-pervading Deity, the source of light and life, sometimes referred to under a name that seems to be

identical in meaning with Jehovah.

But the country was divided into nomes, or provinces, and it seems that each nome had its own pictorial representations of God, and its own company of gods. At Thebes, for instance, which was the capital after the expulsion of the Hyksos. Amen was the chief deity. He was represented, generally, as a man sitting on a throne, holding in one hand a sceptre and in the other the cross, a symbol of life long before the Christians adopted it as their symbol. He was sometimes represented as a man with the head of a frog, or the head of a certain kind of snake, or as an ape, or a lion. At Heliopolis, a Ra was the supreme deity. He was regarded as "the father of the gods," the creator and preserver of the world. He was represented as a man with the head of a hawk. On his head he wore a solar disk, encircled by a serpent, representing the horizon. He also carries a sceptre and a cross.

To some of us the ancient Egyptians may appear childish,

dIt was in this city that Joseph obtained his wife Asenath, the daughter of Potiphera, one of the Priests of Ra. (Gen. 41:45.)

eSee The Gods of the Egyptians, by Dr. P. A. Wallis Budge.

not to say silly, in their representations of divine attributes by pictures of birds, and snakes, and flowers, and the heavenly luminaries, and so on. But that is only because we do not stop and reflect on the fact that those pictures were drafted into the service of religious literature at a time when there was no aplhabet, or when reading was not, by any means, a common achievement. How would we visualize our conceptions of God, His wisdom, His omnipresence, His omnipotence, etc., if we had no alphabet? Perhaps we, too, if we were intelligent enough, would draw a solar disk with radiating rays in all directions, as an emblem of omnipresence. Perhaps we would draw a lion, or an ox, to represent divine power, or force, or a serpent to represent wisdom. It is safe to say, that is what the Egyptians did. Their ideas of God were just as near the truth, or as far from it, as are those of most people of our day; only, they embodied theirs in pictures and statues, while our theologians write theirs in creeds and dogmas, some of which are more incomprehensible than any ancient picture.

According to Gaston Maspero, the French Egyptologist, some time during the 15th century, B. C., while the children of Israel were still in captivity, Amenothes, or Amenhetep, as the name is also spelled, decided to establish a new nome, with a capital and a religion of its own. For these purposes he moved from Thebes to a place now known as Tell el Amarna. There he built a palace and a temple, and established flourishing industries.

It has been supposed that the powerful priests at Thebes objected to his succession because his mother, was not of the royal ranks, though his father, Amenothes III, had married her. So he decided to leave the jurisdiction of the Theban divinities and their priests.

He adopted the solar disk, as the only worthy representation of the deity. He called his new nome, "the Horizon of the Solar Disk," and changed his name to Khouniatonou, meaning "The Glory of the Solar Disk," instead of Amenothes. and he caused the name of Amen to be erased from all public monuments.

All went well for a time, but when Tutankhamen<sup>g</sup> succeeded to the throne, Tell el Amarna was abandoned. The new ruler moved back to Thebes and joined the worshipers of Amen. Soon

fNew Light on Ancient Egypt, New York, 1909.

gThe opinions seem to be divided on the relationship of this pharaoh to his predecessors. Some regard him as the son of Amenothes III; others as the son-in-law of Amenothes IV.

only ruins marked the spot where Tell el Amarna had once been a flourishing political and religious center.

A few years ago a number of clay tablets were unearthed at Tell el Amarna. They were dispatches from Egyptian representatives abroad and foreign potentates, and they shed a great deal of light on the history of that epoch. It is hoped that, when the recent find in the Valley of the Kings can be studied in detail, more knowledge of that dim past will be obtained.

It is a noteworthy fact that the prehistoric Americans, from the Peruvians in South America to the Algonquins in the frozen north—in fact, the Indians everywhere—were what has been termed sun worshipers. They saw, in the sun, the most, glorious manifestation of the Almighty, just as the Hebrew prophet did, when he sang:

"The heavens declare the glory of God; and the firmament sheweth his handiwork."—Ps. 19:1.

In the sacred city of Peru, Cuzco, there was a Temple of the Sun, which has been described in enthusiastic language by the historians of the country. It had no idols, but it had a solar disk, and reminds one of Egyptian religious concepts. Prescotth tells us that this building was the most magnificent in the New World and surpassed in costliness of its decorations any temple in the Old. He tells us that the interior was literally covered with gold plates, and that the Spaniards tore not less than seven hundred of these from the walls. In the west end there was an immense solar disk of solid gold, studded with precious stones. It was so placed that, when the sun rose its rays fell on that disk and were reflected on the plates in the ceiling and the walls, until the entire hall seemed filled with supernatural effulgence. Here the bodies of the forefathers of the Incas were preserved; their palaces and furniture were kept for them, as seems to have been the Egyptian custom with regard to the pharaohs, at least as far as the furniture is concerned; and here the people offered their gifts to the Most High, as did the Hebrews in Jerusalem.

A comparison between Egyptian worship of the solar disk and the sun worship of the prehistoric Americans cannot but reveal a strong resemblance between the two and lead an inquirer to the Book of Mormon for the only satisfactory explanation offered of the apparent connection between the Old World and the New in past ages.

hConquest of Peru, Part I, pp. 35, 89, 329.

#### MURDOCK GENEALOGY

#### COMPILED BY ANNIE LYNCH

## (Continued from January, 1923)

129. SOPHIA MURDOCK<sup>5</sup> (Samuel, Benjamin, Benjamin, Robert1) was b. in Townshend, Vt., 5 Nov., 1809; d. 31 May 1873, at Richville. She married 13 Sept., 1831, Gorham Cross. He was born 4 Oct., 1808, and died 10 May, 1895, at Richville, N. Y. He was a Congregational minister in his home town for 56 years.

#### Children born in Richville

- SARAH AMELIA, b. 14 Feb., 1834; d. 27 Aug., 1912; m. 16 June, 1856 James Wilkinson of Lisbon, N Y. He was b. 6 Oct., 1826 and d. 29 July, 1880.
- EMME ETTE, b. 30 Jan., 1836; d. 28 Mar., 1892; m. 15 Jan., 1879 Edgar L. Waldron of Nyack, N. Y. Judson Newell, b. 16 Jan., 1838; d. 31 Aug., 1901; m. Clara Steele Norton. iii.
- iv. Lucy Ann, b. 14 Aug., 1839.
- v. Roselle Theodore, b. 21 Aug., 1844; m. Emma Bridgeman. vi. Lora Sophia, b. 3 Feb., 1847; m. George W. Benedict. vii. Gorham Parsons, b. 18 Feb., 1850; m. Ida Caroline Acton.
- RUTHANA MURDOCK<sup>5</sup> (Samuel, Benjamin, Benjamin, 2
- 130. Robert,1) was born in Townshend, Vermont, 23 July, 1812, and died 14 Dec., 1849. She married 29 May, 1837, William Perry, who was born 6 Nov., 1806, and died 21 Tune, 1875.

#### Children born in Townshend

- i. MARGARET SAMANTHA, b. 23 Sept., 1838; m. 2 Sept., 1857 James Woodell Watson.
- WILLIAM WARREN, b. 22 Apr., 1840; m. 1 Jan., 1874 Maleria ii. Lawrence.
- iii. Madison F. b. 7 Feb., 1844; d. 30 Oct., 1859 iv. Elvira E., b. 18 June, 1851; d. 11 Dec., 1859.
- THADDEUS MURDOCK<sup>5</sup> (Samuel, Benjamin, Benjamin, 2 131. Robert1) was born in Townshend, Vermont, 31 Jan., 1816 and died 1 June, 1880. He married 31 Dec., 1840, Lucinda S. Allen who died 28 July, 1876.

#### Children born in Townshend

- HIRAM ALLEN, b. 9 July. 1842; d. 23 Feb. 1854.
- CHARLES ALVAH, b. 10 Sept., 1843; d. 14 Jan., 1864; a ii. physician in Philadelphia.
- LOVINA SOPHIA, b. 19 Oct., 1845; m. Sydney O. Child b. 6 June, 1838 and had Ernest Murdock.
- 193. iv. Albert Jasper, b. 27 Mar., 1847.
  - v. Emma Jane, b. 31 July, 1849; d. 19 Apr., 1881.

194. vi. Julia Lucinda, b. 10 Apr., 1851.

195. vii. OLIVER NEWTON, b. 14 May, 1853.

196. viii. Florence Viola, b. 5 July, 1855.

197. ix. Horace Greeley, b. 10 Jan., 1858.

132. Almira Murdock, 6 (Artemus, 5 William, 4 Joshua, 3 Robert2, Robert<sup>1</sup>) was born in West Boylston, Mass., 30 Jan., 1803. She married in 1827 Cyrus Perry of Holden, Worcester County, Mass.

#### Children born in Holden

i. Eveline Keyes, b. 2 Aug., 1828. ii. Edwin, b. 11 Dec., 1830.

iii. NANCY, b. 29 Dec., 1835.

iv. Martha Almira, b. 25 June, 1837. v. Cyrus Murdock, b. 5 Oct., 1839.

vi. WILLIAM CLARK, b. 19 Aug., 1845.

133. DAVI :: C. MURDOCK, 6 (Artemus, 5 William, 4 Joshua, 3 Robert, 2 Robert<sup>1</sup>) was born in West Boylston 21 Dec., 1805 and married 6 Oct., 1829, Adaline King, who was born in West Boylston in 1809.

## Children born in West Boyltson

i. George L., b. 19 Feb., 1836.

Julia Adaline, b. 19 Dec., 1838. ii.

iii. Susan Angeline, b. 22 July, 1841.
iv. Charles Clark, b. 25 Aug., 1843.
v. Mary Catherine, b. 28 Oct., 1845; d. 24 Jan., 1847.

vi. A Daughter, b. 3 Mar., 1848.

ARTEMAS MURDOCK<sup>6</sup> (Artemas, William, Joshua, Robert, 2 134. Robert<sup>1</sup>) was born in West Boylston 5 Sept., 1807. He married (1) in 1833 Mary Symonds who died 3 Oct., 1834 aged 23, and he married (2) in 1837 Clarissa Ann Johnson of Lynn, Mass.

Child of Second Wife born in West Boylston

- i. Hervey Hartwell, b. 17 May, 1838.
- 135. REV. WILLIAM MURDOCK<sup>6</sup> (Artemas, William, Joshua, 3 Robert,2 Robert1) was born in West Boylston, 3 July, 1813. He married (1) Caroline Holmes, born in West Boylston, 19 Feb., 1817. He married (2) Mary Jemima Reed of Candia, New Hampshire. She died 1848.

Child of Second Wife born in Candia, N. H.

i. WILLIAM EDWARDS, b. 15 Sept., 1844; m. 29 Nov., 1877 Hattie E. Marcy of Boston, Mass.

- 136. John Franklin Murdock,<sup>6</sup> (John,<sup>5</sup> William,<sup>4</sup> Joshua,<sup>3</sup> Robert,<sup>2</sup> Robert<sup>1</sup>) was born in Westminster, 28 Oct., 1810. He married (1) 8 Dec., 1830 Lusene, daughter of Asa and Lusene Merrian. She was born 13 March, 1809 and died Jan., 1840. He married (2) Sept., 1840 Mary M. Bowker of Fitchburg, who died 19 Apr., 1841. He married (3) 22 Sept., 1841 Harriet M. Bowker of Westminster.
- JOSHUA MURDOCK<sup>6</sup> (Joshua,<sup>5</sup> William,<sup>4</sup> Joshua,<sup>3</sup> Robert<sup>2</sup>, Robert<sup>1</sup>) was born n Leicester 3 Oct., 1815. He married 137. Angelina Maul who died in New Jersey and he married (2) 10 Jan., 1849 Julia T. Hird.

#### Child of Second Wife

- i. CAROLINE married Alexander De Witt of Worcester.
- JOSEPH MURDOCK<sup>6</sup> (Joshua, William, Joshua, Robert, 2 138. Robert') was born in Leicester 15 June, 1819. He married 18 Oct., 1842, Julia Carpenter of Brookfield, who died 28 Oct., 1890. He was the President of the American Card Clothing Company. He died 19 April, 1898 and is buried in Pine Grove cemetery.

## Child Born in Macon, Georgia

- 198. i. Julius O., b. 15 Jan., 1847.
- 139. PHILENA MURDOCK,<sup>6</sup> (Fuller,<sup>5</sup> Elisha,<sup>4</sup> John,<sup>3</sup> John,<sup>2</sup> Robert<sup>1</sup>) was born in Uxbridge, Mass., 26 Aug., 1807. She married 15 Dec., 1833, Samuel Marrian.
- 140. ABBA ELIZA MURDOCK, 6 (Fuller, 5 Elisha, 4 John, 3 John, 2 Robert<sup>1</sup>) was born in Uxbridge, 13 Nov., 1808. She married in 1827, Pemberton, son of Elihu and Mary Brown. He was born in Uxbridge 11 Oct., 1801. She died 4 Apr., 1834, and he married 25 Sept., 1838, (2) Pauline Whitman.

#### Children born in Uxbridge

- i. Teresa Gregory, b. 3 Oct., 1828. ii. Josephine, b. 29 Jan., 1830. iii. Edin Ballow, b. 14 Nov., 1831. iv. Abba Eliza, b. 30 June,1833.

- 141. Moses Taft Murdock, (Fuller, Elisha, John, John,

Robert<sup>1</sup>) was born in Uxbridge 12 Sept., 1810. He married 9 Sept., 1832, Dorinda W., daughter of Cyrus Grout, she died in 1888.

#### Children born in Uxbridge

i. Cyrus Grout, b. 16 June, 1833.
 199. ii. Lewis Henry, b. 17 Mar., 1835.
 iii. Sarah A, b. ——; d. 1 Sept., 1838.
 200. iv. Lucius Walter, b. 11 Apr., 1846.
 v. Samuel J., b. 13 May, 1848.

- 142. CHARLES MURDOCK, 6 (Fuller, 5 Elisha, 4 John, 8 Robert, 2 Robert1) was born in Uxbridge, 11 Sept., 1815. He married 8 Oct., 1842, Annie Weightman of Springfield, Vermont.
- GEORGE TAFT MURDOCK, 6 (Fuller, 5 Elisha, 4 John, 3 John, 2 143. Robert<sup>1</sup>) was born in Uxbridge, 18 Mar., 1819, and married in 1845, Abba A. Robinson, of Mansfield.

#### Children born in Uxbridge

- i. George Thurston, b. 4 July, 1846; m. 22 June, 1869, Arilla R., Thaver.
- ii. Lizzie G., b.—; d. 3 May, 1879; m. Horace E. Bigelow.
- 144. HARRIET MURDOCK<sup>6</sup> (Fuller, <sup>5</sup> Elisha, <sup>4</sup> John, <sup>3</sup> John, <sup>2</sup> Robert1) was born in Uxbridge, 6 Feb., 1821. She married 18 Mar., 1841, David, son of Reuben and Sally Wood. He was born 16 Feb., 1818.
- 145. CHAPIN MURDOCK<sup>6</sup> (Fuller, <sup>5</sup> Elisha, <sup>4</sup> John, <sup>3</sup> John, <sup>2</sup> Robert<sup>1</sup>) was born in Uxbridge, 20 June, 1823. He married Tulia A----

## Child born in Smithfield, R. I.

- i. Luther Oscar, b 6 Oct., 1848.
- JOHN NFLSON MURDOCK, 6 (Irvine, 5 Ariel, 4 Amos, 3 John, 2 Rebert<sup>1</sup>) was born in Scriba, N. Y., 18 Dec., 1820. He married (1) Dec., 1841, Mary L. Dunn, who died 1848, and (2) 10 Jan., 1849, Martha A., daughter of Joseph and Asenath Gault Ballard. He was a lawyer, but abandoned it to become a clergyman and was the editor of the Christian Review.

#### Children born in Hartford, Connecticut

i. CLARISSA.

ii. Joseph Ballard, b. 13 Feb., 1851. Graduate of the U. S.

Naval Academy 1870, Lieutenant, 1880; m. 26 June, 1879, Annie, daughter of Dr. Simeon and Mary Dillingham, of Philadelphia.

iii. HAROLD, author of Reconstruction of Europe; m. 1890, Mary

Lawson, of Boston.

ELLEN ROANAH MURDOCK, 6 (Elisha, 5 Ephraim, 4 James, 8 147. John, Robert ) was born in Winchedon, Mass, 16 Feb., 1834, and married William H. Godding, of Washington, D. C.

#### Children born in Washington

MARY P.

ii. ROWENA ALTA.

SOPHIA MURDOCK, 6 (Elisha, 5 Ephraim, 4 James, 3 John, 2 Rob-148. ert<sup>1</sup>) was born in Winchendon, 30 Mar,. 1837. She married William W. Whitney.

#### Child

i. Elisha Murdock.

ELLEN MURDOCK, 6 (Ebenezer, 5 Robert, 4 Robert, 3 John, 2 149. Robert<sup>1</sup>) was born in Hubbardston, 3 June, 1836, and maried John D., son of George and Sarah Williams. He was born 11 July, 1833, and died 28 Oct., 1879.

#### Children born in Hubbardston

i. Frederick D., b. 10 Sept., 1860.

ii. George E., b. 1 Mar, 1863. iii. Bessie E., b. 14 Sept., 1866.

iv. ALICE.

MILO ELVIN MURDOCK, 6 (Sumner, 5 Robert, 4 Robert, 3 John, 2 150 Robert1) was born in Hubbardston 19 Sept., 1852, and married Ella F. Dodge of Littleton.

# Children born in Hubbardston

i. Edward Herbert, b. 20 Aug., 1876. ii. Harry Elwin, b. 11 Sept., 1877. iii. Fanny Maria, b. 9 Feb., 1879.

150a Orrice Clapp Murdock, (John, John, Samuel, Samuel, 2 Robert<sup>1</sup>) was born in Orange, Cayuga County, N. Y. 24 Dec., 1824, and died 1 May, 1915, in Beaver, Utah. He 203.

married (1) 16 June, 1850, Margaret Ann Molen who was born 28 Oct., 1829, in Montasela, Wayne County, Kentucky, and died 24 Jan., 1864 in Lehi, Utah. He married (2) Marjorie Bane, born 25 Oct., 1833, in Dundee, Scotland, and died 3 Oct., 1911, in Beaver. He married (3) Ingebar Nelson, b. 26 Mar., 1826, in Norway, and died 17 Mar., 1866, in Lehi. He married (4) Evelyn Susan Cooley, born 7 Feb., 1827, in New York, and d. 13 May. 1893, in Palisade, Hitchcock County, Nebraska. He was a member of the Mormon Battalion and a pioneer of Utah.

## Children of First Wife

i. Orrice Francis, b. 25 July, 1851, in Salt Lake City, Utah; d. 25 Mar., 1901, in Greenville, Beaver Co., Utah.

202. ři.

JOHN MOLEN, b. 11 Sept., 1852, in Lehi, Utah. PHEBE JANE, b. 7 Dec., 1855, in Lehi, Utah; d. 29 July, 1885, in Richardson, Nebraska. iii.

MARGARET ANGELINE, b. 5 July, 1857, in Lehi; d. 31 July, 1858. iv. JEDEDIAH WARREN, b. 27 Mar., 1859 in Lehi, Utah; d. 21 Apr.,

1920. 204 vi. Hyrum Franklin, b. 6 Apr., 1862, in Lehi, Utah.

vii. Laura Ann, b. 22 Jan., 1864, in Lehi, Utah; d. 18 May, 1864.

## Child of Third Wife

- Samuel Nelson, b 24 Feb., 1866, in Lehi; d. 5 Sept., 1881.
- JOHN RIGGS MURDOCK<sup>6</sup> (John, John, Samuel, Sam Robert<sup>1</sup>) was born in Orange, Cayuga County, Ohio, 13 Sept., 1826, and died 12 Nov., 1883, in Beaver, Utah. He married (1) 13 Nov., 1849, Almira H. Lott, who was born 15 Dec., 1829, and died 16 Dec., 1878, in Beaver. He married (2) 10 Jan., 1863, Mary Ellen Wolfenden, who was born 12 Nov., 1842, in England. He married (3) 10 Dec., 1863, Mary Bane. She was born 25 Oct., 1833, in Dundee, Scotland.

#### A

The childhood of John Riggs Murdock was spent in Missouri and Illinois, and when only twelve years old, he had charge of driving one hundred head of cattle from Missouri to Illinois, and while only a boy he took active part in Church affairs. He lacked two months of being 20 years old when he enlisted in the Mormon Battalion, and was mustered out 16 July, 1847, just one year from the day he enlisted. Leaving California, he reached Salt Lake City 12 Oct., 1847, and was one of the pioneers of the valley, his first home

after he married being on the corner of State St. and Broadway, he site now occupied by the Auerbach Mercantile Establishment. He made eleven trips from the valley to the Missouri River in charge of emigrant trains, or as mail carrier. He probably brought more emigrants to Utah than any other man. In 1851, he moved to Lehi, and was elected the first mayor. In the fall of 1864, ne was called to be the bishop of Beaver and later was made president of Beaver stake. When the militia, on account of Indian roubles, was organized he was appointed Lieutenant-Colonel of that district and was also probabte judge and Indian agent. John R. Murdock was naturally a leader, and his superior judgment gave him a pre-eminence among men. The development of the resources of Beaver and the surrounding country, is largely due to his foresight, experience, and excellent business qualifications. He filled a mission to the southern states, and several missions to the Indians. In 1867, he was elected to the Territorial Legislature and served four terms; he was a member of the Constitutional Convention which met in Salt Lake City March, 1895, and represented his district in the State Legislature of 1898. In 1892, he was appointed a member of the Utah Agricultural Commission to the World's Fair. Mr. Murdock took a special interest in irrigation projects of the west and was a member of the Irrigation Congress in 1899.

# Children of First Wife

205.

i. John, C., b. 17 Dec., 1850, in Salt Lake City, Utah. ii Julia P. b. 23 Dec., 1852, in Lehi, Utah. iii. Orrin P., b. 22 Apr., 1855, in Lehi, Utah; d. 8 Sept., 1863. vi. William S. b. 15 Sept., 1857, Lehi, Utah; d. 15 Oct., 1857

JOSEPH RIGGS, b. 19 May., 1860, in Lehi, Utah. GEORGE C., b. 6 July, 1862, in Lehi, Utah. 206. v. 207. vi.

208. vii. Orrice A., b. 31 Aug., 1866, in Beaver, Utah. viii. Benjamin, b. 1869.

# Children of Second Wife

CHARLES E., b. 12 Dec., 1864, in Lehi, Utah. 209. i.

ii.

SARAH A., b. 12 Nov., 1866, in Beaver; d. 27 Jury, 1867.

MARY J., b. 18 May, 1868, in Beaver, Utah; d. 27 Aug., 1869.

LILLIE M., b. 9 July, 1870, in Beaver, Utah; d. 25 Feb., 1884.

PHEBE J., b. 11 Mar., 1873, in Beaver, Utah; d. 27 Dec., 1874. iii. ABRAHAM E., b. 6 Oct., 1875, in Beaver, Utah; d. 6 June, 1876. ALBERT P., b 1 Apr., 1877, in Beaver; d. 7 May., 1877. ARTHUR W., (twin) b. 1 Apr., 1877, in Beaver, Utah; d. 10 vi.

vii.

viii. May, 1877.

210. ix. Almirah H., b. 15 Jan., 1879, in Beaver, Utah. 211. x. John R., b. 30 July, 1883, in Beaver, Utah.

## Child of Third Wife

- i. Alexander, b. —Dec., 1866.
- JULIA MURDOCK,6 (John,5 John,4 Samuel,3 Samuel,2 Rob-152. ert,1) was born in Warrensville, Ohio, 30 Apr., 1831, and died 10 Apr., 1880. She married (1) Dixon and (2) John Middleton of St. Louis, Missouri.
- 153. GIDEON ALLEN MURDOCK, 6 (John, 5 John, 4 Samuel, 3 Samuel,2 Robert1) was born in Lima, Adams Co., Illinois, 7 Aug., 1840, and married 1 Mar., 1866, Lucinda Elvira Howd, daughter of Simeon and Lucinda Morgan Howd. She was born 30 June, 1850, in Salt Lake City. He was a pioneer of 1847 When only seven years old he drove a yoke of oxen across the plains to Salt Lake Valley. In 1853, he enrolled in the militia and took an active part in suppressing the Walker and Tintic Indian unrisings

and was Captain of Company A, First Regiment of Infantry; in 1863 and 1864 he made trips to the Missouri River with ox teams. In June, 1866, he moved to Beaver County joined the Beaver Cavalry and was in the Black Hawk Indian war. In 1868, the Governor commissioned him Battalion Adjutant of Cavaitry, which position he held until the militia was disbanded. He was deputy sheriff of Beaver County for five years and a justice of the peace for two terms; was a member of the Beaver stake high council for fifteen years, bishop of Joseph ward, Sevier stake and later bishop of Frisco ward, Beaver stake.

## Children

- GIDEON FULLER, b. 23 July, 1867, in Beaver, Utah; d. 24 Apr., 1868.

- ii. INFANT, daughter, b. and d. 4 Mar., 1869, in Beaver, Utah.
  212. iii. ELECTRA, b. 14 May, 1870 in Beaver, Utah.
  213. iv. LUCINDA ELVIRA, b. 13 Oct., 1872, in Beaver, Utah
  v. ALLEN, b. 17 Dec., 1874, in Beaver, Utah; d. 27 Dec., 1874.
- ROSELLA MAY, b. 19 July, 1876, in Joseph, Sevier County, Utah. ALMIRA HENRIETTE, b. 2 Mar, 1879, in Joseph, Sevier County, 214. vi. 215. vii. Utah.
  - GEORGE ALBERT, b. 30 Mar., 1881, Joseph, Sevier County; d. viii.
- 216. ix.
- 15 Mar. 1884. John Simeon, b. May., 1883, in Joseph, Sevier County. Orrin, b. 12 Aug., 1885 in Joseph, Sevier County; d. 10, Feb., 217. x.
  - xi. Perry, b. 3 Oct., 1887, in Joseph, Sevier County; d. 9 Sept., 1888.

218. xii. Lucy, b. 12 July, 1889, in Joseph, Sevier County. 219. xiii. Edmund H., b. 24 Aug., 1891, in Joseph, Sevier County. VERA, b. 15 July, 1894, Minersville, Beaver County; d. 24 Jan., xiv. 1895.

JEANETTE, b. 4 Mar., 1896 in Minersville, Beaver County; d. 7 Jan., 1897.

JAMES MURDOCK<sup>6</sup> (Samuel, John , Samuel, Samuel, Rob-153. ert1) was born in Kortright, Delaware Co., New, York. He married Jane Brown.

#### Children

- SARAH. i.
- MIRIAM. ii.
- AGNES. iii.
- iv. ELLA.
- LIZZIE.
- vi. EDITH.
- vii. JAMES.
- MATTHEW MURDOCK<sup>6</sup> (Samuel, John, Samuel, Samuel, 2 154. Robert1) was born in Kortright, and married Candace Butts, who was born 1834, and died 5 Feb., 1910.

#### Children

- i. ARTHUR.
- ii. ARTHUR.
- iii. SAMUEL.
- HELEN.

(To be continued)

#### OFFICE CHANGES

January 20, 1923, Miss Lillian Cameron, who for several vears had active charge of the library of the Genealogical Society of Utah, was married in the Salt Lake Temple, to Elder Isaac Bliss Roberts, of Raymond, Alberta, Canada. We offer our congratulations to Elder Roberts, who is the ward clerk of Raymond First ward, in the Taylor stake. Through long and faithful service in the library and in assisting the members of the Society in the preparation of their records, Sister Roberts has prepared herself to be a great help to the people of Alberta who may be interested in the salvation of their dead. She has already been called into the work in the Taylor stake, where she will have the privilege of continuing her labors which became dear to her while employed in the office of this Society. We rather feel that it will be impossible for her to discontinue such labors, but that she will be impelled because of the love of the work to continue in her devotion to the work of salvation for both the living and the dead. While we miss her and regret that she can no longer be associated with us directly, yet our blessings go with her and we pray that her life may be long and filled with joy and prosperity.

Miss Nell Sumsion, who was employed in the office of the Presiding Bishop, has succeeded Sister Roberts in the active charge of the library. We feel that we are very fortunate in obtaining the services of Miss Sumsion, who has had experience in genealogical research as a member of the Genealogical Committee of the Salt Lake stake. She is thorough in all that she does and has had extensive experience in all that pertains to the care of a

library.

#### GIFTS TO THE GENEALOGICAL SOCIETY

Frank J. Wilder, of Wilder's Bookshop, Boston, Massachusettes, presented the Genealogical Society with forty volumes of *Notes and Queries*. The books were published in London as a medium of intercommunication for literary men, artists, antiquaries, genealogists, etc., covering the period of 1849 to 1867.

Mr. George W. Ingram, 304 3rd South, Brigham City, Utah, presented the Genealogical Society with the book entitled *Early Massachusetts Marriages*, as found on the official records of Worcester County prior to 1800; edited by Frederic W. Bailey.

THE HILL CUMORAH



# THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE

# JULY, 1923

#### "THAT UNDISCOVERED COUNTRY"

William A. Hyde, President Pocatello Stake of Zion

Little argument is needed to convince the Latter-day Saint student of the Gospel, of the nearness and reality of things, that from the standpoint of our mortality, we call supernatural. Our teaching, our training and our traditions all have given us an elevated and comprehensive view of existence. As to the phases of Scripture which deal with another sphere apart from this, we have acquired a certain literalness of thought; and spiritual things are as real with us as are the things which by our physical senses we see, hear and feel. How often do we not hear our speakers make such expressions as this: "While here upon this earth," which is the expression indirectly of our knowledge that once we were elsewhere, and that sometime we shall leave here. This earth, to the Latter-day Saint, is merely a temporary stopping place in a journey that begun we know not just when, and which will end we know not just where. To us there is an incoming and an outgoing threshold—birth and death—beyond which the rooms are obscure so far as our mortal vision is concerned. These are very sacred and comforting thoughts to us, and to attempt to think otherwise would put a strain upon our faith. It is true, nevertheless, that there are many people, and among them the most highly learned of the Christian world as well as of the unbelievers, who have set aside as unworthy of belief these cherished truths. Scripture has become to them literature only—the recorded imaginations of men. They profess to admire it because of the highly moral and ethical teachings it contains, but they will hear nothing of anything that savors of the supernatural.

This really is the dividing line between faith and unbelief—between the one who acknowledges God and the one who denies him. To ascertain who is truly a Christian, as distinguished from the "make believe" who bears that name, we need go no further

than this test. Does he believe in the spirit existence? If not he

has no standing to be considered.

God is supernatural—superhuman. This is the fundamental, primitive conception of him, and by that we mean, he is above nature as we see it; above man as we understand him, for he is the source of nature's laws, and superior to man in power and authority. That, it seems to me, it has been the intent of Scripture to convey, and therefore the duty of man to believe. I speak now to those only who believe in Scripture and say that the veil between our present and our future is penetrable in proportion to our faith. Such a statement will be wasted on the one who classifies Scripture as of man's creation. He will say that one's superstition is increased in proportion to his gullibility. This marks the line between the scoffer and the devout believer in the Providence that prepared and kept for man a history of God's dealings as a guide for the generations of earth's inhabitants.

Following sacred history then, with a believing mind, one may see manifest a direct, almost tangible, relation between mortal man and spirit man, between the plane of mortality and the plane of immortality. We can learn, also, something of the relative importance of things spiritual and things temporal, and we can get

a spiritual perspective not otherwise obtainable.

It would not be my purpose, even if the information were readily available, to give instances in the lives of men where there had been intercourse with the departed, though these could be multiplied; rather, my object is to touch another phase of this

subject of spiritual life and our relation to it.

First as to the relative magnitude of the spheres "here" and on the "other side" of the next threshold. The thoughtful person must be impressed with the immensity of the work embraced in the dispensations that have passed. By no stretch of our imagination can we adequately number and compute the great flood of spirits that have poured, from the time of Adam, into that "undiscovered country." Many of them, no doubt, have been united with their bodies in a resurrection, and may now be in places apart, but we must believe that all are still subject to the authority of God, and that all who have truly confessed his name, and have obeyed his commandments, are organized, and constitute the General Assembly and Church of the First Born. I think that we must believe that some mighty souls have progressed and are progressing, until they have passed by the "angels and the Gods that sit there" and have dominions of their own, tributary to the glory of him who is the Father and Lord of all. There must be, therefore, an immense organization of the spirits and souls of men in various degrees of intelligence and progress. What form this organization has taken we do not know; this, however, we do know, that while offices and certain authorities of men may cease at death, the priesthood after the order of the Son of God remains, and Christ, we may be sure, is the head, and is directing the work there as he is here.

But while immense in number and in scope as the General Assembly and Church of the First Born must be, how much greater in number must be that host of spirits who may not yet have been advised of Christ, or who knowing about him, have not believed in his redemptive power. We have been told little of these. What we think is purely speculative, except this, that they are not in the same sphere or upon the same plane with those who have been obedient to the law of God. This the Gospel teaches, by inference, that they still have their liberty of opinion, if not full liberty of movement. The law that governed them here in that respect, must operate with them there. They still have the right to reject or accept the requirements made of them. Reasoning will tell us that death will not necessarily convert one to a belief in Christ. The mortal who does not believe in the "hereafter." that is-a spirit existence-will no doubt be converted to that truth at death; but that fact learned will not necessarily mean that he will believe that he can by certain means progress still further. He still must work, investigate, think, perhaps, in but little different way from what he worked and thought in mortality. This I believe to be true, that always until man has come into the light of the Gospel, the greatest obstacle to his advancement will be his own satisfaction with himself and his surroundings. Could he see the glory and happiness of those who have advanced by reason of obedience to the laws of the Gospel, he would be actuated by desire for like blessings, rather than from the desire to be obedient as they. Therefore it is entirely believable that until after their resurrection, men who have been honorable and sincere in life will have no greater obstacle than their own contentment. This opinion is based on what we read in the 40th chapter of Alma. After death, it is said, that men go back to God, where, apparently, they have a temporary judgment which puts them in one of two general spheres --either of happiness, contentment and rest, or of misery and apprehension. That they actually go into the presence of God at this time we cannot think. The statement as given by Alma, I think, is a broad designation of a place apart from this, in other words the spirit world where God is, as distinguished from this mortal world. The context would leave us to believe, when coupled with the knowledge that we have of the missionary work that is going on there, that all spirits do not see God nor know him after death. To have been in his presence as an unbeliever,

would, I think, take away the agency of man to believe, for then he must have known. However that may be, there is a classification of spirits, perhaps automatically by laws akin to gravitation, by which the righteous go to a place of happiness, and the wicked

to a place of misery.

That a person may be classified as righteous who has not conformed to the ordinances of the Gospel, I think must be accepted as true. The righteous man, as the term is used by Alma, I would understand to be one who has, according to the light he has received, accepted God and lived as closely to his conceptions of right as he could. As against these, and constituting the other general classification, would be those who were wicked while in mortality; they broke the laws, they were disobedient, "unthankful, unholy," from whom the apostle adjured the saints to turn away. These, according to Alma, go into a place of torment, their misery not being the result of final judgment upon them, but because of apprehension of the justice of that judgment which they are sure must eventually come. These we may be sure do not occupy the same plane of existence as do the righteous.

So far as I know we have nothing authoritative as to other distinctions of merit before the resurrection, though such there probably are; but we must believe that the one who has been made a recipient of the saving ordinances of the Gospel, enters at once into the heavenly Church of Christ. There he is received into fellowship with his kindred and friends of like merit and opportunity, and enters actively into his heavenly duties. Part of these duties will be to raise other spirits to the level of his own state, through obedience to the requirements of the

Gospel which he will be permitted to explain to them.

It is reasonable to believe that while some spirits may have opportunity and inclination to do good, others may, under like liberty, prefer to carry out evil designs within the limitations of their sphere. There will be differences of opinions among denizens of the spirit land, and it is believable that there may be organizations not of heavenly origin. He whose mission it has been upon the earth to lead men down to hell, after he gets them there will still maintain his captivity, until the spirit is released through its repentance and obedience, and it seems to me that the future will offer no better advantages for such to believe than mortality offered. The first stage of the battle was lost by them, and being captives of the evil one, they must be at a disadvantage, and are further subjects of the leniency and mercy of the Almighty.

The spirits in their blessed abode of paradise, where they are awaiting in blissful anticipation their return to their physical

bodies, must be awake to their relationship to earth and to us in mortality. If not how could their hearts be turned toward us in expectation? That there is an opportunity for them to reciprocate our yearnings, I do not doubt, though perhaps in not so noticeable a form as our concern for them is demonstrated. Certain of them in the past who have come to prominence in the service of the Lord have acted as servants, messengers and ministers to earth's inhabitants. A striking example is recorded in the life of Daniel. In answer to his prayers, Grabiel (whom we have been assured is none other than Noah) was sent to him. This mighty angel was detained many days in his mission to the prophet, and finally reached him only through the aid of the archangel Michael, or Adam. In his journey, he was confronted and opposed by the prince of the power of Persia. This evil spirit, whom the text would lead us to believe was a personage of such importance as to be entrusted with the destinies of a great pagan kingdom—a spirit, no doubt, of might and understanding, corresponding in his sphere to Gabriel among the angels of light. Other passages of Scripture tell of the visits of angels for various worthy purposes, and we have been told that all such spirits have been connected with the earth,—this is their field of operation, and with us and with other spirits who have formerly lived upon the earth, they will work to carry out the purposes of God.

There is, then, organization of spirit forces for and against the plans of our Heavenly Father in perhaps a more practical and comprehensive way than any we are acquainted with here. It is no strain upon our credulity to accept the logic of what we already know, and conclude that the present world of men in which we are now active, is presided over and directed by spirits for and against God's plans. I can just as readily think of a "prince of the power of" Germany, or of America as I can of such an official for Persia, and the same evil spirit who presided over Persia, may now, if we but know it, be directing the evil forces of Turkey or some other like country. In proportion as we believe in the practicality of spiritual organization and work, we become freed from certain erroneous beliefs as to God and his methods of dealing with humanity. God, to the Latter-day Saint, is a person of affairs; the immensity of his operations being in proportion to the extensive powers he possesses. The members of that great General Assembly look to him, for direction and control. He is the great executive of the universe; under him and having in his jurisdiction matters pertaining to this earth, is his Son Jesus Christ, the Redeemer, the Mediator for man, and the Bridegroom awaiting the preparation of the universal Church, the 'bride of Christ." Christ created this earth and all things in it

were made by him, and he, under the Father, is guiding its destinies.

Under him, no doubt, there are hosts of spirits, more numerous than the hosts of Satan, who are defending men in mortality. Said the companion of Elisha the prophet, as he looked into the heavens and saw the chariots and horsemen, "Those who are for us are more than those who are against us." The contest going on about us is largely based upon numbers, as well as upon authority. If Satan could he would destroy or degrade every human being. His purpose is death of the body and of the spirit of men—that is, their consignment to his dominion. Christ's purpose is life, the life of intelligence and faith.

In certain minature battlefields have been fought out most decisive contests. In a room in a lodging house in an English city one night was decided the issue as to whether the Gospel should be preached in England. The battle raged around two or three devoted apostles of this latter day. The hosts of light triumphed, with the result that the word was preached to Englishmen. Not always is the battle so sharply drawn, and the contestants so manifest, but there is less of poetry and more of hard fact of warfare, actual and dramatic, in the temptations to which we are subjected, than we perhaps have imagined. Every man's mind is a field of battle, in which every day he fights, aided by unseen allies, more or less serious battles with an unseen enemy. In proportion as we open the way for the access of the adversary into our minds and hearts is the danger and difficulty of that contest. If, out of the silences, there may come the voices of friends to us, so also, although inaudible, may there not come influences to do wrong that are persuasive and even compelling? The sudden evil prompting that came from, we know not where, the posionous thought that left our souls unsanitary for the hourare these the automatic workings of the machinery of our minds or the results of the machinations of a power we do not see, that is interested in destroying us? Have you not felt the wrestlings round you—the turmoil of souls when doubt and faith, darkness and light oppose each other? Must we attribute always, as the doctors attempt to do, those feelings of despondency and exaltation of spirit to the content of our last meal or to the condition of our bodies?

The Scripture gives us the comforting assurance that if we resist the devil he will flee from us, and that indicates that there is an inferiority about angels of darkness; but while inferior, they are persistent, and two outstanding virtues of Satan are his industry and perseverance. In him is the spiritual embodiment of the cunning of the ages. At the time of the death of Moses, the very Archangel feared him, and he must not be treated with con-

tempt by us. Great as he is and powerful as he may be, he is still subject to the authority of the priesthood, but man may not combat him with the wisdom of man. Spirits of light must aid, and the Holy Spirit must direct us in any controversy that we have with him.

This is almost a gruesome subject, but I think that it is a nece sary one to contemplate, for there is danger of our becoming skeptical as to the practical operations of the intelligences around us. It is a great misfortune, in my opinion, if we forget to insist upon supernatural realities. It is wholesome rather than otherwise to read of Heber C. Kimball, Wilford Woodruff and others, as they speak of their experiences with the unseen world. Those who read this magazine are, more than other people, believers in and students of this subject. You are standing on the threshold, and are beckoning to those over there. You are yearning for clues as to identity and relationship, and they are coming and will come, and some day the veil will be lifted up and we will behold a vista of opportunities to save our dead immeasurably greater than those we now have.

What greater evidences is there of love, except than in giving life for a friend, than in giving constant, daily service for friends; and what greater evidence of faith is there than the acceptance in a practical way, and by act of hand and heart, the things that are not seen.

Little has been said of what the spirit world knows of us. Let us hope that they do not see our stumblings and our many frailties, but may gracious ministers carry to them hopeful messages of our devotion and love for them, as manifested in our service in their behalf.

"Whatever one may think of individual and family pride in the ancestral tree of which they are branches, one has to concede there is some warrant for it, because good ancestors, as a rule, produce good descendants."—Charles F. Warner.

> "Greatest of earthly honors, from the great And good to be descended. They alone Against a great and noble ancestry cry out Who have none of their own."

> > -Ben Johnson.

"It is indeed a blessing when the virtues Of noble races are hereditary And do derive themselves from the imitation Of virtuous ancestors."

-Anonymous.

#### AUTOBIOGRAPHY OF ERASTUS SNOW

Dictated to his son Franklin R. Snow, in the year 1875

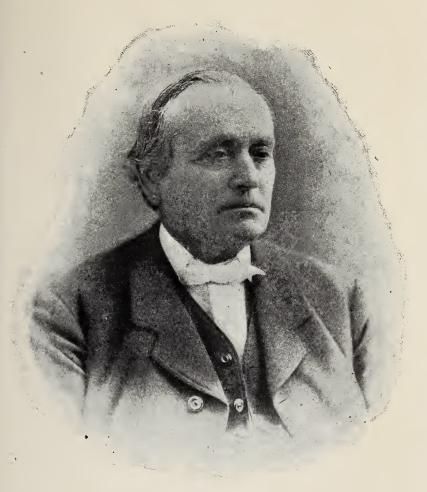
I was born in St. Johnsbury, Caledonia County, Vermont, November 9th, 1818. My father, Levi, married Lucina Streeter and first settled in Lumburg, New Hampshire, where his first children were born. He moved from there to St. Johnsbury, Vermont. His father, Zerubbabel, and grandfather John Snow and family were among the first settlers of Chesterfield, New Hampshire, where most of them died. My grandmother on my mother's side was a Mason.

My father assisted in redeeming the country from a forest, and raised a family of eleven children under many difficulties, and gave his children a meager, common school education. Mother was a thoroughly practical woman in all the duties of life and from her the children received religious training and encouragement to search the scriptures. Our house was open to all religious sects, Methodists exerting greatest influence on the family; their earnest devotion being best calculated to make religious impressions.

When nine years old I became a student of the Bible, beginning with the life and teachings of Christ, and subsequently became thoroughly acquainted with the Jewish scriptures and prophecies. When fourteen years old, "Mormonism" was first preached in our part of the country. My elder brothers, William and Zerubbabel, first embraced it in Charleston, Vermont, and

the latter was first to bring a report to father's home.

Shortly after, Orson Pratt and Lyman E. Johnson, in the summer of 1832, visited our house in passing through the country, staying only one night. They bore their testimony, which I readily received, having sufficient knowledge of the scriptures to know that it corresponded with the Gospel of the ancients. While hearing Orson Pratt converse on the scriptures and read and recite sundry revelations and manifestations to Joseph Smith, the Holy Ghost descended upon me, bearing witness that it was true and that they were messengers of God. This testimony has never departed from me, but has often been renewed and confirmed in the experiences of my life. My mother also received their testimony gladly, but while father, who was less spiritual-minded, from that time forth treated them and all other elders of the Church with kindness and consideration, he was less enthusiastic, being himself in every way a moral and honorable man of the world, who loved the scriptures and loved to talk upon religious subjects.



**ERASTUS SNOW** 

Born November 9, 1818, at St. Johnsbury, Vermont. Died May 27, 1888, at Salt Lake City, Utah / / r neoti

I began to desire baptism from the time I first received the testimony of Orson Pratt, but obtained permission from father only through intercession of mother, in the following February, 1833. I went to Charleston and was baptized on the third of February, 1833, by my brother William, who was ten years older than I and had joined the Church about nine months before.

Mother had seven sons and four daughters. In the following summer all were baptized except two; those two following father's example and always defending our religion. They were

spoiled for anything else.

I was soon ordained a teacher and afterward a priest. I worked on the farm and preached to the neighborhood on Sundays, at fifteen years of age. In August, 1835, I was ordained an elder under the hands of Luke Johnson, one of the Twelve Apostles. During the fall I baptized many people and organized a branch of the Church in the towns of Lyman, Littleton, and New Hampshire (North). Zadock Parker, now living in Washington County, Utah, was the first person I ever baptized.

I was father's chief help on the farm during the summer months, but always carried a pocket Bible or some of the religious works with me to the field, and when my team was resting, I was reading, and father sometimes thought my team owed a debt of gratitude to my Bible. Becoming convinced that my heart was more wrapped up in my ministry than my farming, father yielded to my importunities and set me at liberty to follow my own inclinations and calling. He gave me fifteen dollars in money, the only pecuniary legacy he was ever able to bestow upon me, and the day before I was seventeen I left father's house, with the blessing of father and mother and the rest of my family and friends, journeying over seven hundred miles to Kirtland, Ohio, where Joseph Smith, the Prophet, then resided and where the Saints were engaged in building a Temple.

Early in December, 1835, I reached Kirtland, where for the first time I saw Joseph Smith. During the winter I continued to preach on the Sabbath in Kirtland and the surrounding neighborhood and attended grammer school during the week, which was taught by Sidney Rigdon. I worked for my board nights and mornings. During that winter I received my patriarchal blessing under the hands of Joseph Smith, senior. I was enrolled and anointed with the First Quorum of Elders that was organized in the Church. Later in the winter the Second Quorum of Seventies was selected and organized from the First Quorum of Elders

mainly, and I was ordained a member of this quorum.

I was present at the dedication of the Kirtland Temple on the 27th of March following. I attended the solemn assembly and principal quorum meetings afterwards, and the spirit of prophecy

was bountifully poured out upon us. Among other predictions upon my own head it was distinctly stated that "I should yet be employed in the ministry west of the Rocky Mountains, and should perform a good work in teaching and leading the Lamanites west of the Rocky Mountains," which then seemed very wonderful to my youthful mind, as the continent west of the Mississippi was

known as the home of the savage.

Soon after, about the first of May, 1836, I left Kirtland on foot and alone with a small hand valise containing a few Church works and a pair of socks, with five cents in my pocket, being all my worldly wealth. I was gone from Kirtland about nine months, until January 1, 1837. I traveled sixteen hundred miles on foot to various parts of the mountain districts of Pennsylvania and the eastern parts of Ohio; held two hundred and twenty meetings and baptized about sixty persons. During the three months following I attended a Hebrew and Latin school which was taught in the upper rooms of the Temple by Professor Seixas.

In the late spring of 1837 I resumed my ministry and visited my former field of labor, comforting and instructing the Saints in three branches I had organized the summer before; baptized many more; extended my labors to southeastern Pennsylvania and Maryland and in that part of Virginia known as the "Panhandle," baptizing and organizing a number of branches of

the Church.

During the winter of 1837-38 I first became acquainted with the family of Alva Beaman, whose youngest daughter, Artimesia, I subsequently married. Her father was the first president of the First Elders Quorum organized in the Church, was an early associate of the Smith family in the State of New York, and assisted the Prophet Joseph in hiding the plates under the hearth in his own home, at times when his enemies were searching for him.

I returned again to Kirtland in the fall of 1837 and spent about two months in school, but was again sent out early in the spring to visit the eastern churches in southeastern Ohio and Pennsylvania. When I returned to Kirtland early in the summer I found the First Presidency had emigrated to Missouri and a large number of Saints had started or were preparing to follow. Orson Hyde and Heber C. Kimball, of the Twelve Apostles, had just arrived home from their first English mission and were preparing to move with their families to Missouri. I joined them with my family (Elder Alva Beaman having died during my absence on my last mission). We proceeded by land to the Ohio River, which we descended by steamer; thence up the Mississippi and Missouri Rivers to Richmond, and arrived at Far West, August 8th, 1838 (the day Thomas B. Marsh's wife was tried and found guilty of stealing a pint of strippings. President

Marsh took her part, which resulted in his fall from the Presidency of the Twelve Apostles, and opened up the way for President Young to become his successor). Here, for the first time since I parted with them in Vermont, I met my father's family, who in the meantime had emigrated and were opening up a farm one and one-half miles north of Far West.

During the month of August the election of Gallatin occurred, where the difficulty commenced between the Saints and their adversaries, which terminated in our expulsion from the state in the winter and spring following, and in the exterminating order of Governor Boggs. I was among the defenders of Far West when it was surrounded by government troops, and laid down my rifle with the rest of my brethren on demand of General Clark, at which time Joseph was arrested and put into Liberty jail. I had been sick several weeks with a severe attack of the chills and fever and was confined to my bed when the line of battle was formed immediately south of the house where I was lying, but the Spirit came upon me. My fever left and I arose, dressed myself, and in the absence of any other weapon, I seized a pitchfork from the stable and marched into the line, but soon after obtained a rifle and ammunition from my father and stood on guard that night. Thenceforth I had no more chills and fever.

On the 13th of December, 1838, I was married to Artimesia Beaman, my first wife, and commenced teaching a school consisting of about thirty students. I closed the school, however, before the expiration of the first quarter on account of parents and their children commencing an exodus to Illinois. I took a load of my mother-in-law's furniture, with her team, to sell at Liberty, and while there I visited, in connection with several more of my brethren, the Prophet Joseph and those confined in Liberty jail with him. I, with four others, was locked up on a charge of attempting to liberate the Prophet Joseph. When brought up for examination a few days after, I managed my own case, plead my own cause and was discharged. The other four employed two lawyers. All were bound over to court and I was accepted as their bondsman. During this time Joseph Smith prophesied that not a hair of their heads should be hurt, as he saw Erastus pleading in court.

Shortly after I returned from Liberty I started to Jefferson City, the capital of Missouri, with a petition from Joseph and his fellow-prisoners to the Chief Justice of Missouri, praying for a writ of habeas corbus and an examination before him, with a view to their release from imprisonment. I found the Chief Justice not disposed to grant it, and soon after the prisoners were taken to Daviess County for trial, whence they obtained a change of venue to Boone County, and while on their way thither were released by their guards and made their way to friends in Illinois.

In the meantime, my family and I, with my father and his family, made our way to Quincy, Illinois, as best we could with teams, leaving behind all our lands and other property unsold. In the following spring, in the month of April, I attended a conference of the Saints on the Presbyterian camp ground near Quincy, at which Joseph presided. Shortly after, I went to Commerce (afterwards called Nauvoo), which had been determined upon as a gathering place for the Saints. I boarded there a few weeks with Joseph; assisted in the preliminary survey of the townsite of Nauvoo, and then returned to Quincy and moved my wife and mother-in-law into the old barracks at Montrose, opposite Nauvoo. Soon every available cabin and room in the barracks was filled with the families of the Saints.

During the spring and early summer we were all engaged in farming and gardening, endeavoring to gather from the surrounding elements the means of sustenance. In July I was called to preach in the vicinity of Henderson's Grove and Galesbury, Illinois, where a few Saints had temporarily located and strangers were inquiring about the faith of the Saints. I preached and baptized quite a number in that county. Occasionally I returned home to Montrose, which place proved to be very sickly in the latter part of the season. My wife and I and the larger portion of my kindred and brethren were prostrated with chills and fever and other forms of disease incident to that sickly climate, from which we suffered a great deal during the fall and winter; but from it all the Lord delivered us, and towards spring all my family and kindred were convalescent, though not a few of our dear friends succumbed to disease during that period.

At the conference held in the Grove in Nauvoo, in the fall of 1839, a Stake of Zion was organized at Montrose and I was appointed a member of the High Council about the 14th of March, 1840. I held a series of meetings in the Court House at Quincy, which were attended by Governor Carlin and family and leading citizens of Quincy, which resulted in many baptisms and the extension of the faith of the Saints in that region of the country.

About the 1st of April, under the direction of Joseph, I started to labor in Pennsylvania, New Jersey, in connection with Elder Benjamin Winchester, who was then in Philadelphia. I took deck passage on a steamer down the Mississippi and up the Ohio River to Wheeling, where I was compelled to stop for want of means to pay my passage farther, and commenced preaching. Later I made my way east, chiefly on foot, preaching by the way, to Chester County, Pennsylvania, and to Philadelphia, thence to New Jersey, preaching and baptizing many people in all these places. Through the liberality of the Saints in that county I

obtained means to return to Nauvoo in the fall of 1840 and removed my wife, with the approval of President Smith, to Chester County, Pennsylvania, where she remained and was kindly cared for by the Saints while I traveled and preached the Gospel, sometimes in connection with Elders Benjamin Winchester, Lorenzo D. Barnes and others, but more generally alone, occupying new grounds and penetrating new districts, carrying the Gospel into the southeastern counties of Pennsylvania and borders of Delaware and eastward to the New Jersey coast. I gathered much fruit from my labors in all these districts, which fruit continues to appear at the present time, among whom may be mentioned Bishop Edward Hunter, Jacob Weiler, the Pearcies, Ivins, the Robbins, and others who have remained true to their integrity and faithful through all the tribulations of this people.

In the summer of 1841, Elder Winchester and I received instructions from the First Presidency to go to Massachusetts and open up the Gospel in Salem, Boston, and that region of the country. We went together and hired the Masonic Hall in Salem and commenced preaching, but Elder Winchester very soon returned to Philadelphia, leaving me to occupy the field alone. I continued to labor and soon began to baptize and extend my labors to Danvers, Beverly, Bradford, Lynn, Marblehead, Boston, Lowell, Petersburough and many other places, in all of which many believed and obeyed the Gospel, and branches

of the Church were organized.

I located my family at Salem, where they continued to live until September, 1843. Since leaving Nauvoo, a son and daughter

had been born unto us as the fruit of our marriage.

Being anxious to visit the Prophet and Saints at Nauvoo, I left the field of my labors in charge of local elders early in March, 1843, and journey by the way of Boston, New York and Philadelphia, thence by stage to Pittsburg, and descended the Ohio River and up the Mississippi to Nauvoo, where I failed to arrive in time for the April conference as I had hoped owing to the Little Maid of Iowa not being able to stem the flood of ice

in the Mississippi, which was then breaking up.

I had a very enjoyable visit for about a month with the Prophet and my kindred and brethren. It was during this visit that the Prophet told me what the Lord had revealed to him touching upon baptism for the dead and marriage for eternity, and requiring his chosen and proved servants to take unto themselves wives, and introduced several of those who had been sealed to himself and others of the first elders of the Church. Foremost among the former was my wife's sister Louisa, whose integrity, devotion, and purity of soul were known to all her acquaintances.

During my mission in the east, my father and my wife's mother had both died, the former being buried near Montrose and the latter at Nauvoo.

I let a contract for the building of a house at Nauvoo on a lot which my wife inherited from her father's estate, and in May I returned east and continued my labors until September, when I gathered up a large company of Saints and with my family removed to Nauvoo, journeying by way of the Erie Canal and Lake Erie, through the Ohio Canal and by way of the Ohio and Mississippi Rivers. During the fall and winter I labored in and about Nauvoo, assisting in gathering means for building the Temple, attending Council, receiving and imparting much instruction and preparing for that which was to come.

Early in May, 1844, most of the Twelve Apostles and many of the elders were sent out through the eastern states and I was appointed to take charge of the mission of elders who went to Vermont. There, for the first time since I had left it in my boyhood, I visited the place of my birth but found it much changed. Many old neighbors received me cordially, but few had remained in that region who had obeyed the Gospel. We hunted up the remnants of the different branches of the Church; held conferences and other meetings in different parts of the state un-

til the martyrdom of the Prophets Joseph and Hyrum.

Although at that time I was ignorant of the awful tragedy which had occurred, I felt resting down upon me a more dreadful pressure of sorrow and grief and sense of mourning than I had ever before felt, but knew not why. Under the influence of that feeling I assigned to Elder Alfred Cordon and the other elders under my charge, the duty of filling our outstanding appoints, and I took stage for Salem, Massachusetts, where I knew President Brigham Young and others of the Twelve Apostles were to meet in conference the following Saturday and Sunday.

During the following week the news of our sad bereavement reached us through the mail. In the meantime I had been dispatched by the Twelve Apostles to attend a conference at North Bridge, with Elder Daniel Spencer and others, and thence with letters to Elders Heber C. Kimball and Lyman Wight, who had gone to Baltimore, but all of us having the dreadful news confirmed in our spirits, soon made our way back and met together in Nauvoo in the month of August.

Soon after President Young's arrival a special conference was held, in which the Twelve Apostles were sustained as the Presiding Quorum of the Church, and fellowship withdrawn from Sidney Rigdon and some others who had aspired to positions that did not belong to them, and had opposed the Prophet Joseph in

many of his teachings and movements.

From this time forward our chief efforts were devoted to the completion of the Temple at Nauvoo, and when it was completed far enough to be ready for the administration of ordinances, my wife and I were engaged in administering them during the winter of 1845-46.

I was present at a general council of the Church authorities in Nauvoo in the fall of 1845, when General W. B. Warren, Judge Stephen A. Douglas and other state dignitaries were sent by Governor Ford to negotiate terms for the removal of the Saints beyond the Rocky Mountains. At this council it was decided best to commence our removal in the spring, as soon as the grass grew for our teams, providing the people of the state would refrain from all hostilities and acts of oppression until spring, which they agreed to do. The sequel, however, proved that though they had the will, they had not the power to restrain the more ignorant and vicious of our enemies from their unlawful acts.

During the winter difficulties continued to loom up and threatening clouds appeared on the horizon. It was decided in council to cut short the work in righteousness and commence our emigration in February. I therefore went to Quincy to lay in supplies for the pioneer company which was to take up the line of March on the 16th of February. Before the 1st of March the Twelve Apostles, I and a host of others, with our families and teams, were encamped on the west side of the Mississippi prepared for our journey into the unexplored regions of the West.

Our journey through the new unsettled Iowa to the Missouri River was attended with many obstacles, storms, and serious difficulties, such as would have appalled the stoutest hearts and discouraged at the outset any of the people who were not inspired from on high and did not know that God was leading them through and passing them under the cloud, applying to them the rod of affliction. These appalling difficulties, together with the departure of the Mormon Battalion, so weakened and retarded our movements that it was found necessary to prepare for wintering on the Missouri River and to postpone our grand march into the western wilds until the following year. Many were the sufferings and deaths and great the privations of the people during their stay on the Missouri River.

During the fall and winter of 1846-47 I made several trips to the State of Missouri, to lay in family supplies and to trade off such articles of bedding and clothing as could be spared. On the 6th of April, 1847, I took my departure from Winter Quarters with the pioneers, headed by President Brigham Young, to search out a location for the Saints. (For the details of this journey I must refer the reader to my private journal or the works already published.)

Many interesting episodes occurred both going and returning, but among the most trying and affecting of these was the appearance of mountain fever, which first attacked Ezra T. Benson while at our encampment in the South Pass of the Rocky Mountains, on the 21st of June. From one-half to two-thirds of our entire company were attacked with this malady before we reached the Valley of Great Salt Lake. Among the afflicted was President Brigham Young, and I also had a severe attack, from which I recovered, however, in about a week. This affliction detained us, so that with the labor on the roads through the Wasatch Mountains we were unable to reach Salt Lake Valley until the 21st of July, 1847, when Orson Pratt and I, who were exploring ahead of the working party, first emerged into the valley and visited the site of the future Salt Lake City.

When we arrived on Red Butte near the mouth of Emigration Canyon, which gave us the first glimpse of the blue waters of the Great Salt Lake, we simultaneously swung our hats and shouted "Hosannah," for the Spirit witnessed that here the Saints

should find rest.

After about six weeks' labor in laying out the city and fort. plowing and planting fields and building cabins around the fort block, I started with the rear camp of the pioneers on the return trip to Winter Quarters, on the Missouri River, where I had left my family, and arrived there the last day of October, after having been about six weeks without tasting bread. The great joy of this meeting was mingled with deep grief at the loss of a dear little daughter, Mary Minerva, who had died during my absence. Many of our people there were becoming comparatively destitute of clothing and other necessaries to fit them for a march into the desert, and it was determined in the councils of the Church to send a few elders into the eastern and southern states to solicit contributions (from the benevolent) of money or clothing in aid of the poor, most of whom received little or nothing from their farms, homes, and worldly possessions which they left behind them. It fell to my lot to accompany Elder Ezra T. Benson to New York, Boston, and many other eastern towns and cities, soliciting aid. Some received us kindly and contributed money and clothing, but by far the greater part of the people turned a cold shoulder to us.

We left Winter Quarters on our eastern trip about January 1, 1848, and returned about the first of April. While traveling, we were sometimes together and at other times separated, traveling in different places. On my return I passed through Ohio and visited the Kirtland Temple and at St. Louis fell in with several returning missionaries and a company of Saints, with whom I ascended the Missouri River.

Soon after our return to Winter Quarters there was a general stir and bustle, getting ready to start with our families to Salt Lake Valley, and gathering our year's supply of seeds and provisions. Most of my oxen had perished during the winter or had been killed and eaten by the Indians, and I was under the necessity of yoking up my cows and all my growing stock to work with the few oxen which were left. I started in company with Presidents Young and Kimball and had a very pleasant and agreeable journey, my teams holding out well and my family enjoying good health, and we reached our destination with much joy.

In the month of September, 1848, soon after our arrival at Salt Lake, I was appointed a member of the Stake Presidency, and during the following winter I was called and ordained into the quorum of the Twelve Apostles, together with Charles C. Rich, Lorenzo Snow and Franklin D. Richards, these all filling vacancies caused by the apostasy of Lyman Wight and the organizing of the First Presidency out of the quorum of the Twelve.

I continued to labor in the ministry with my brethren, though we were all obliged to labor with our hands during the week, opening farms and building houses for our families. We all wintered in the old Fort, which was commenced and partly built by the pioneers, using our wagon-beds chiefly for sleeping rooms.

During the spring of 1849 we began to move out onto our lots, divided the city into wards and began to fence by wards. During the summer I built, chiefly with my own hands, two rooms on my lot, one adobe, the other of logs separated from each other and with a shed between. I got my family moved into them, with some wagon-beds by the side of them for sleeping apartments. This year the Perpetual Emigration Fund Company was organized and the system of emigration inaugurated which has so greatly contributed to the gathering of our people and the building up of Utah Territory.

I was appointed one of a committee of three to gather funds and place in the hands of Bishop Hunter, to send back to our poor brethren left on the banks of the Missouri River. At that time our settlements extended only to Provo on the south and Ogden on the north. We gathered about \$9,000.00. About this time I also assisted in organizing the Provincial Government of

the State of Deseret.

(To be Concluded)

# CONCERNING GENEALOGICAL RECORDS

The Genealogical Society of Utah respectfully requests all members of the Church who have printed genealogical records to send copy of the title pages to the headquarters of the society, 47 East South Temple Street, Salt Lake City.

#### LINKS IN GENEALOGY

## J. Hatten Carpenter.

Finding the links, connecting lines in pedigrees, and especially when coming from the most unexpected sources, is the reward of the patient and persistent genealogist, whose researches may have extended over many years, and who in the final outcome feels repaid for all the strenuous efforts put forth. Having had many years of research in my own lines of the Carpenter and Hatten families of England, and also having been called upon to aid many who have brought their genealogical problems to me for solution, there have naturally arisen many interesting experiences in this fascinating study called "Genealogy."

I will select the two following instances, which may be of interest to some genealogically inclined; and also to show the fallacy

of making conclusions before the evidence is forthcoming.

Some twelve years ago Patriarch Allen Russell, of Fillmore, came to Manti to make his home. For a number of years he had been gathering Russell names promiscuously; he did not know who his ancestors were, prior to his grandfather. He himself was born in Genesee County, New York, State; the family finally drifted across Lake Erie and settled in Lapeer County, Michigan, and apparently were lost to the world in the forests of that sparsely settled country, until they were visited by some "Mormon" elders, who converted them to their religion. The consequence was that the Russell family came to Nauvoo, and finally migrated with the "Mormon" exodus to Utah.

One can imagine the difficulties attending the successful solution of the problem, viz., to what branch of the Russell family did Allen Russell belong? Here was a family that had drifted away from civilization, to take up a life of pioneering in the primeval forests of Michigan; no records, no schooling; but Allen, as a boy, retained one item in his memory, and that was: his grandfather

was Ionathan Russell, and he had a wooden leg.

I will now show how this wooden leg was the connecting link with the past, and solved the problem. All these facts were laid before me, and gave me much food for thought. Some six years ago I subscribed for the *Boston Transcript*, mainly to read the Genealogical columns. One day I noticed that some one was advertising that he was compiling a history of the Russell family. I wrote to the editor in charge of that department, and in two weeks received a letter from a correspondent in Salt Lake City, in reply to the inquiry.

The compiler of the Russell family was a Russell herself, an

expert genealogist of many years' experience in the New England States. She was delighted to receive an addition of nearly 400 names, which we were able to send her, being the descendants of the father of Allen Russell. She showed great enthusiasm and a

willingness to aid us.

This spirit of helpfulness and reciprocity prevalent among so many high-minded genalogists is what elevates their calling, and places it on a higher plane than many professions, where money seems to be the great incentive. Allen Russell naturally thought that, as his grandfather had a wooden leg, he must be a Revolutionary soldier, and had lost his leg in battle. On this supposition we wrote to the adjutant's office at Hartford, Con., as Allen Russell's mother, Nancy Wilson, was born there. Nothing of any importance came from this line of research.

Some months passed; then one day a letter came from our interested lady genealogist saying she believed she had located the right Jonathan. She enclosed a copy of a petition made before certain Charity Commissioners in Connecticut, over a century ago, setting forth that one Jonathan Russell, of New Canaan and Wethersfield, was in dire strats. He had a large family to support; a tree had fallen on his leg, and it had to be amputated; he wanted relief, etc. This put another version on the cause of the wooden leg, and gave us the habitat of the Jonathan in question.

Through the Russell names compiled by our Eastern genealogist, the status of this Jonathan was easily located, and he was linked up with a distinguished line of Russell divines who had preached for three generations in Hadley, Massachusetts, Wethersfield, and other Connecticut towns; one of whom, in the 17th century, had secreted one of the regicide judges of King Charles I., who had fled to New England to escape the vengeance of his

son, King Charles II., in the time of the Restoration.

Thus was a long lost branch of a family finally linked up with its parent stem. The wooden leg, no doubt, was a source of much grief and trouble to the grandparent, and brought him and his family to poverty, yet to his grandson Allen it was the means of bringing much joy and contentment; for after 40 years of persistent effort he was enabled to definitely fix his ancestry and complete the Temple work for them. At the ripe age of over 93 years he went with joy and satisfaction to the world of spirits, there to mingle with his kindred, whom he had so long sought for in mortality.

There has been living for several generations a branch of the Carpenter family in the Southwest part of Devonshire, England, not far from where the writer was born, and its origin has caused me much speculation during the last 15 years. They were granted arms over a century ago, and appear in Burke's "Landed Gentry" as holding governmental offices in the county, as their social position there calls for. One would draw the inference that they may have come from, or were related to, a Dorsetshire branch of the Carpenters. Here was another genealogical puzzle, and I

finally pigeon-holded it for awhile.

Since the close of the Great War, among some books I purchased from England, was "Who's Who." In looking through it I noticed several Carpenters therein mentioned, and was impressed to write to a certain Captain Alfred Carpenter, retired from the Royal Navy, who was living in a choice part of that beautiful county of Surrey. It stated that he was born at Brighton, Sussex, and also made mention of his brother Edward, who for many years has been an eminent writer and lecturer on sociology and kindred subjects.

I naturally presumed that they belonged to a branch of the Sussex Carpenters, but what was my surprise a few weeks later when I received a very kind and courteous letter, stating that they belonged to a Cornish branch of the Carpenters, and were descendants of one John Carpenter, M. P. for Liskeard, Cornwall, in 1300 A. D. Another letter brought me his full pedigree, for it seems that he was a genealogist, and took pride in his an-

cestry.

In looking over the chart submitted, I recognized names of the Devonshire Carpenters which I had pigeon-holed some years ago, and thus was enabled to link them in where they belonged among their Cornish kindred, and not with the Dorset branch,

from which at first I thought they had originated.

A very interesting feature of this Cornish pedigree was that it showed four generations of officers in the Royal Navy of England. Captain Alfred Carpenter's father was a commander; his grandfather was an admiral, while his son Alfred Francis was captain of the *Vindictive*, which ship in the Great War bottled up the German submarine fleet in the harbor of Zeebrugge, and got away with flying colors, although Captain Carpenter was severely wounded, but who, his father stated, bid fair to eclipse them all in naval renown.

In looking upon names as they appear on family charts or pedigrees, I like to weave around them, in my fancy, pictures of how they looked in their spheres of action in life. We can do this in a measure by reading history and historical romances descriptive of the times in which they lived. The following will illustrate my point.

About a year ago I read what is considered by some authorities to be the finest sea story written, viz.: "The Two Ad-

mirals," by Fenimore Cooper. The plot of the story is laid off the Devon coast, and the sea fight with the French is in the chops of the English Channel, off the Cornish coast. With the description there given of the working of an English fleet of 200 to 150 years ago, the life they led, how they went into action, and the social life of the officers when ashore, all help to tell what kind of a life these Cornish Carpenters led—when in their line of duty as officers in the Royal Navy, and defending England's rights on the sea against the common foe.

There are many interesting items scattered through the pages of the story of a genealogical nature, showing that Cooper, the novelist, was well versed in the laws of property, and of descent, according to the English law. See his dissertation on the status of *filius nullius*, as evidenced by Thomas Wycherley in

the narrative in question.

#### THE PIONEERS

Then let us sing of the pioneer, The hero hearty and strong, Who "blazed the way" for better days, When the road was dark and long; They were heralds of a better time, These men who went before, For they wrought for coming ages, In the brave days of yore. Though hands were hard and calloused, And cheeks were brown with tan, They knew each drop on the wrinkled brow, Was the sweat of an honest man. And thus it was in every cause, Which lifts aloft the rights of man, Some one must travel on before, Some one march in the van; And very sacred, God-born truth Which to this world hath come, Hath had its sturdy pioneers Who bore the torch of faith alone. -Journal of the Illinios State Historical Society.

#### ERNEST DE ALTON PARTRIDGE

Susa Young Gates

The Genealogical Society of Utah lost one of its most active and valued workers when Prof. Ernest De Alton Partridge lost his life in the wreck which occured May 3, 1923, on the D. &. R. G. Railroad between Provo and Green River. The shock of his death was mingled with wonder at the completeness of his preparations, also by his last singular words and acts before taking train for the East to attend a convention of the American Association of Engineers, at Norfolk, Va. Prior to his departure he settled up the most trifling accounts; he took out accident insurance, a thing he had never done before; he made a complete report of all his genealogical activities to the B. Y. University and also to the Genealogical Society, and appointed a substitute to carry on the work during his absence. There was no cloud of apprehension on his spirit as he waved farewell to his beloved wife and family.

Elder Partridge was born June 13, 1869, at Fillmore, Millard County, Utah. He was the son of Edward Partridge and Sarah Lucretia Clayton. He was baptized in 1877. After holding several offices in the Priesthood, he was ordained a high priest, April 20, 1902. When 13 years of age he accompanied his father to the Hawaiian Islands, where the family spent nearly three

years.

Locating in Provo in 1885, Elder Partridge attended the Brigham Young Academy, and has spent most of his time in the schoolroom ever since. In 1886 he settled on Provo Bench, where he acted as second counselor to the president of the Young Mens' Mutual Improvement Association. From 1892 to 1896 he studied in Michigan Agricultural College, and graduated with the degree of B. S. He was a favorite athlete, and won seven gold medals for racing, etc. He was also honored at graduation by being chosen to deliver the commencement oration.

August 16, 1896, he married Elizabeth Truman, of Lansing, Michigan, the daughter of Abraham Truman and Gertrude Harrison. This union has been blessed with five children, namely, Ruth L., Truman E., Ernest D., Gertrude E., and Lyman M. In 1896 Elder Partridge commenced teaching in the Brigham Young University, and has been an instructor in that institution ever since, excepting three years. From the fall of 1899 to the spring of 1902 he was principal of the Beaver Branch of the B. Y. U.; he also acted as presiding elder of the Beaver branch of the Church from October 22, 1899, till the spring of 1902. He spent most of the year in Knightsville, Juab County, assaying and surveying. For three years he was a member of the City Council

from Provo Fourth Ward, and was bishop of said ward from 1902 until 1907, and later a member of Utah Stake High Council.

Prof. Partridge became interested in genealogical work ten years ago. He introduced into the curriculum of the Brigham Young University a course of study founded on the Genealogical Society's Lesson Book. He also developed an extension course, thus spreading the work throughout the Church. His virile yet symphatic personality added a unique charm to his teaching and correspondence. To each of his pupils he was a personal friend. He was for years a member of the Genealogical Society's General Committee on Activity and Lesson work. He gave to his work not only time, faithful diligence, wide culture, deep soul experience, but that most precious gift—himself.

The funeral services over the remains of Elder Partridge, held in the Tabernacle, Provo, Sunday May 6th, were marked with a crowded house, banked flowers, touching music, and eloquent tributes from Dr. John A. Widtsoe, President Thomas N. Taylor, Dr. Franklin S. Harris and Dr. George H. Brimhall. Resolutions of respect were read, and an original chorus, by Prot. A. C. Lund, was rendered by pupils of the able musician, the Professor himself directing. The benediction was offered by Scott

P. Stewart.

The following poem, composed on the death of Professor Partridge, is from the gifted pen of Prof. Alfred Osmond, of the Brigham Young University:

#### ERNEST DE ALTON PARTRIDGE

Although his pulse of life has ceased to beat
Within its crushed and broken walls of clay,
The footprints of his firm and faithful feet
Will still direct us in the Narrow Way.
He would not have our vain regrets delay
Our march of progress to the shining goal
Of those who gladly listen and obey
The mandates that inspire the human soul
To rob the baser life of its unjust control.

He loved to labor for the hosts of dead
Who never heard the sweetest songs of joy
That exorcise the meager ghosts of dread
Who haunt the lives that they in time destroy.
With all the vigor of a restless boy,
He sought to save the spirits of his kind,
Subjecting passions that degrade and cloy
The finer feelings of the yielding mind,

That in the hearts of men the truth might be enshrined.

His life responded to the call of mirth,
And he became as playful as a child,
To show that recreation has its worth
To render man more merciful and mild.
Returning from his pastimes undefiled,
He boldly marched again into the fray,
Rebuking those who heedlessly reviled
The rules and regulations of the play
That wins the crown of life for all who will obey.

The crash that crushed the temple of his mind
Has shocked his many friends with pangs of grief,
But God, the gracious One, is not unkind,
And He and Time will bring to us relief.
The knowledge that was born to our belief
Will lift our visions to the starry skies,
And doubt will wither like a lifeless leaf,
That faith may in her majesty arise,
To glorify the truths that nations now despise.

## THE NAME ALLAN

The name Allen meant in the British Alan, swift like a grey-bound; in the Saxon Alwin, winning all; and in the Celtic Aluinn, when applied to mental qualities or conduct, illustrious. The primary meaing of the word, however, is "sparkling" or "beautiful," and it is on that account the name of several rivers, particularly one in Pertshire, which waters the fertile district of Strathallen. The popular song of "On the Banks of Allen Water" is supposed to refer to a smaller stream of the same name, a tributary of the Teviot.

Allan is also not infrequently a Christian name in Scotland, as Allan Ramsay. There is no clan or ancient history of the name of Allan, only short accounts of David Allan, the historical painter, son of Daniel Allan, Shoemaker at Alloa. Robert Allan, a minor poet, some of whose lyrics and songs have long been popular in Scotland, was born in 1774, at Killrachan, in Renfrew. Sir William Allan, an eminent historical painter, who was born of humble parentage in 1782, his father being one of the doorkeepers of the Court of Exchequer, died at his residence, 72 Great King Street, Edinburgh, on 23rd February, 1850, in his 69th year.

#### SUGGESTED PROGRAM FOR WARD CELEBRATIONS

## OF THE ONE HUNDREDTH ANNIVERSARY OF THE MES-SAGE OF MORONI TO THE PROPHET JOSEPH SMITH

To be Given September 23, 1923

Hymn-"The Morning breaks, the shadows flee," or one of the following: "An angel from on high," "The happy day has rolled on," "Beautiful Day."

Prayer.

Hymn—"Hark, hark! angelic minstrels sing," Eliza R. Snow.

Hark, hark! angelic minstrels sing A sweet, melodious strain; Heav'n's high, celestial arches ring With joyful news again. Lo! now another key is turned: 'Tis God's divine behest; And those from whom our hearts have yearn'd, Our dead, again are blest.

#### Chorus

From the valleys of Ephraim hosannas arise, And new hallelujahs descend from the skies, Glad shouts of redemption from bondage resound From the shades where the spirits in prison are bound.

Within a Temple's sacred court, Beneath its royal tower, Let humble, faithful Saints resort To wield salvation's power. Salvation's work! O, glorious theme! Too high for mortal tongues; Seraphic hosts its grace proclaim In everlasting songs.

A great momentous time's at hand, Portending signs appear; The wise will see and understand The day of God is near. Ye heav'nly gates, no more ajar-Henceforth stand open wide; The Bridegroom's voice is heard afar,

Prepare, prepare the Bride. Note.—This beautiful song is being set to music by Prof. B. Cecil Gates, and will be sold in sheet form for ten cents per dozen copies. Send orders to the Genealogical Society of Utah, 47 E. South Temple Street, Salt Lake City.

Α. Reading of the Vision.

(Pearl of Great Price. Writings of Joseph Smith, 2:27-50)

В. The Meaning of Moroni's Message.

(See P. G. P., Writings of Joseph Smith, 2:27-50.)

Joseph Smith is called to service.

- The Gospel for the last time is to be restored. (See Isaiah, chapter 3; Acts 3:22, 23; Joel 2:28-end; Malachi, chapters 3 and 4.)
- Book of Mormon is to come forth, as a witness for 3.

God.

The dead shall be offered the opportunity of salva-4. (See Doctrine and Covenants, Section 2.) tion.

The authority to administer for the dead shall

be given. (D. & C., 2:1.)

- The doctrine of universal salvation shall be reb. established. "And he shall plant in the hearts of the children the promises made to the fathers." (D. & C. 2:2.)
- Work for the dead shall be undertaken. "The hearts of the children shall turn to their fathers." (D. & C., 2:2.)
- The Gospel must be offered to all. "If it were đ. not so, the whole earth would be utterly wasted at His coming." (D. & C., 2:3.)

## C. One Hundred Years of Temple Doctrine and Service.

The Doctrine of Temple work runs through all the labors of Joseph Smith.

1823: D. & C., Section 2.

1830: D. & C., 36:8. 1832: D. & C., 84:4. 1834: D. & C., 105:33. 1836: D. & C., 109. 1841: D. & C., 124:25-55, 40.

1842: D. & C., 128.

1843: D. & C., 132 (Sealing power.)

Temple service has always been the aim of the Church. Kirtland Temple (Dedicated March 27, 1836.)

Temple site at Independence, Mo. (Dedicated Aug.

3, 1831.)

Temple site at Far West, Mo. (Dedicated July 3, 1837.)

Nauvoo Temple. (Revelation given Jan. 19, 1841. D. and C. Sec. 124; dedication of baptismal font Nov. 8, 1841; public dedication May 1, 1846). Salt Lake Temple. (Cornerstone laid April 6, 1853; dedicated April 6, 1893.)

St. George Temple. (Lower rooms dedicated and work begun, Jan. 1, 1877; formal dedication, April 6, 1877.)

Manti Temple. (Dedicated Aug. 21, 1888.) Logan Temple. (Dedicated, May 17, 1884.) Hawaiian Temple. (Dedicated Nov. 7, 1909.)

Alberta Temple. (Cornerstone laid July 27, 1913.) Arizona Temple. (Site dedicated Nov. 28, 1921.)

3. Growth of temple work in Church statistics of last 3 years.

## D. One Hundred Years of Genealogy.

- 1. Work for the dead dependent on the possession of adequate and correct genealogies.
- 2. In 1823, collected genealogies largely confined to families of the nobility, and they were often incomplete. (In 1845, there were about 24 books on genealogy published in the United States.)
- 3. A great interest in genealogy has been developed throughout the world since 1823. (The Harlien Society of London, founded in 1838, a group of antiquarians who contribute to the publication of rare and inaccessible records).

a. First English Genealogical Society. (Society of Genealogists of London, 1910.)

b. First American Genealogical Society. (New England Historical and Genealogical Society, founded 1844.)

c. Collection of records in archives in European countries. (Law passed in England 1837, in Germany 1876, in Switzerland 1870, in Scandinavia 1828.)

d. Genealogical Magazines published. There are now ten magazines devoted to genealogy published in the United States; many are published also in Great Britain, Scandinavia, Germany, Switzerland, and many other countries.

e. Number of genealogical books published. The Library of Congress reported in 1919 that there were 6958 family histories in the United States. Our Church library has over 1200 of these. Many county and town histories have been published.

f. Genealogical libraries in Boston, New York, Philadelphia. Chicago, Washington (Congressional), Los Angeles; three in London; and many more throughout the world. Almost every large city library now has a genealogical division.

4. The Utah Genealogical Society is the official means provided by the Church to assist in Genealogical work.

#### GENEALOGICAL SOCIETY OF UTAH

Purposes of the Society.

The principal purposes of the Genealogical Society of Utah may be stated as follows:

- 1. To assist the Saints to obtain genealogies of their ancestors.
- 2. To secure from all nations and peoples, so far as possible, genealogical records, and deposit them in suitable quarters where they may be preserved for the perusal and benefit of members of the Society.
- 3. To provide a place where the Saints may be instructed in the best methods of keeping accurate and intelligent records of their temple work, and be assisted in the clerical labor.

4. To increase the interest of the Latter-day Saints in the

important work of salvation for the dead.

## Membership.

All Latter-day Saints are invited to become members. An annual membership is obtained by a first payment of \$2, which includes the entrance fee, then \$1 yearly thereafter. A life membership is issued for \$10, two years being given in which to pay that sum.

Membership in the Society is strictly personal, and cannot be transferred from one person to another. A husband's membership does not include the wife's membership, or the reverse. bership in the Society gives the members a right to the use of the library, to search the books and to copy therefrom all names to which they are entitled. In temple work, a person is limited to four lines, namely, (1) his father's line, (2) his father's mother's line, (3) his mother's father's line, and (4) his mother's mother's line. This limitation also governs the rights of members in the Society to take names from the Society's books. Non-members who wish to use the library can do so only on application to and permission from the Board of Directors. Members who find difficulty in visiting the library, because of living a long distance from it, or because of other reasons, may have the records searched by a competent clerk, by application to the office of the society. Such applicants should state the surname desired, and, as nearly as possible, the city, county, state or country whence the family originated. Charges are to members of the Society 50 cents an hour, to non-members, 60 cents.

#### Research.

1. In the Library.

The Society has in its large beautiful building an increasing library of about 7000 volumes. The larger part of the books comes from the eastern sections of our own country and from Great Britain, and consists largely of vital records, births, deaths and marriages, and town and county histories containing brief genealogies of familes. The German section consists of about 500 books. Other nationalities are represented by a few volumes.

## 2. Foreign.

The Society can gather only records that are printed and for sale; it follows, therefore, that the great mass of records are yet in the original manuscript in the localities where they are made. To get at the information contained therein, personal search must be made by some one on the ground. Although the Society has no official representative either in this country or in any foreign nation, it keeps in touch with a number of competent persons whose services may be obtained. The Society has helped a great many people to obtain extended genealogies from Europe, and will continue its usefulness in this respect. Responsible agents are working in Great Britain, the Scandinavian countries, and Switzerland.

## Assistance in Record Keeping.

The Society now has facilities for the proper safe keeping of manuscript family records. Where persons or families are unable to secure and prepare records of temple work, the Society will undertake to properly arrange, record and preserve records, make out the temple sheets, and attend to the work being done. Terms and conditions will be furnished on application.

It is strongly urged that at least one research worker in each family become proficient in keeping records. To aid in this, the Society has for this purpose weekly classes of instruction. A large, well-equipped class room is provided in the Society's building.

## The Magazine.

The Society publishes the *Utah Genealogical and Historical Magazine*, issued quarterly, now in its fourteenth year. All who are interested in this special line of work are urged to subscribe. The price is \$1 a year to members, \$1.50 to non-members of the

Society. Various publications bearing on the work of the Society have been published and are for sale.

The Unselfish Work for the Dead.

All who assist the Genealogical Society help, either directly or indirectly, the great work of salvation for the dead. A membership in the Society may not always bring immediate, personal gain, because there may not be at present records in the library which he can use; but, surely, he who helps by making the work possible for others shall receive equal credit with him who does the work.

Study courses offered by the Society.

Clearing house to prevent duplication (an index to all temple work is being prepared to prevent duplication.)

5. Other agencies that have helped.

Relief Society. Lessons and book. (Surname Book.)

Brigham Young University. Study courses offered to resident students and by correspondence.

Stake and ward organizations provided for genealogical assistance.

Stake organization. A stake representative with as-

Ward Organization. A ward representative with assistants.

Conventions. Ward, stake and inter-stake. Stake and inter-stake conventions should be held under authority of the Genealogical Society.

7. Care and strict accuracy should be used in all gene-

alogical work.

Hymn—"We thank thee, O God, for a prophet." Benediction.

## A VALUABLE GIFT

A few days ago Mr. and Mrs. Frank V. Van Cott, of Salt Lake City, presented to the Genealogical Society of Utah thirteen elegantly-bound volumes of the "Year Book of the Holland Society of New York," a gift that is greatly appreciated. is a valuable addition to the Genealogical Library.

## FORGET NOT THE DEAD





From "Songs for the Grange." Published in 1874. Courtesy Nebraska State Historical Society.

#### COURAGE

True courage is a spiritual victory and cannot be marked with a physical label. It is developed and strengthened—as is everything—by exercise. Its index is not in squareness of chin, but in squareness of purpose; not in firmness of lips, but in fashioning the lips to speak the truth; not in depth of chest but in depth of soul; not in confident tread, but in walking uprightly.

—W. S. C. in the Liberty Bell.

## THE SPIRIT OF ELIJAH

There fell into my hands, a few days ago, a copy of "The Patrician, a monthly magazine published in London many years ago. The copy of which I speak bears date of June, 1848. In glancing over its pages I came across an interesting article entitled, "Genealogical Publication Society," in which the author makes, among other things, a strong appeal for the preservation of Parish Registers, showing that the spirit of Elijah was resting upon people in the British Isles at that time. In his letter addressed

to the editor, the gentleman says:

Sir—Six months have elapsed, since I availed myself of your pages to invite public attention towards the formation of a Society for the purposes indicated above. I regret to say, after so much patient waiting, that the amount of co-operation has not been sufficient to warrant any active proceedings. The project must yet remain in abeyance. Genealogical and heraldic studies are in comparative infancy with us. They are growing daily in importance and interest; and it is impossible to look back, through a few years, upon the Past, without auguring a brilliant and successful Future.

Meanwhile it's happy for us to know that the majority of documents, which would come under such a Society's notice, are in perfect safety in their various receptacles. They can bide their time. There is but one class that seems in danger; and I would offer some hints calculated to promote their preservation, simple, and of a practical kind. The invaluable

records I would thus seek to perpetuate, are-Parochial Registers.

I have read, with pleasure, the letter from the Rev. F. O. Morris, of Nafferton Vicarage, printed in your February No. (p. 166), in reference to this subject; and fully concur with him in the importance he attaches to these Ecclesiastical Entries. They are the silent—in most instances, the only—witnesses to the births, marriages, and burials of thousands; yet the nation has done nothing to save them from extinction, and their continuance depends so much on casual circumstances, that it were safer to predict their destruction than their preservation. There are certain objections, however, to the Parliamentary interference Mr. Morris suggests, such as would make one less anxious that the thing should be attempted by the Legislature. In the first place, I question whether Parochial Registers are public, as distinguished from ecclesiastical property, so as to bring them fairly under such supervision. In the next place, I am sure that an Act of Parliament can never so effectually operate for good, as the private enterprise of a few zealous individuals, who are heartily interested in the matter. A law is a cumbrous piece of machinery, rarely perfect in all its parts, and sometimes mutilating if not destroying much that is good; while its design was to subserve every purpose of usefulness alone. Did Englishmen rely on the "Acts" of the Legislature, and not on their own unflinching industry, the country would never have attained its present high position.

At the same time, if our last appeal must be made to the two houses

and to the sovereign, I shall be the last to create obstructions.

I would now respectfuly lay before the clergy of the United Kingdom, an easy and feasible plan of not alone preserving the Registers, but of forming in each parish a local memorandum book of imperishable interest to the antiquary, genealogist, and district resident; and of amassing a store of minute information, such as cannot be looked for in the pages of a County History. The proposal is simply this. Let the incumbent make known to his parishioners his intention of newly copying all the registers, and let him solicit their pecuniary help toward the exenses. A shilling subscription from each of the richer inhabitants, will supply the requisite

funds, and can hardly be refused, when the records are all of a personal nature. With these subscriptions, let a folio volume of parchment leaves, and secured by a lock and key be purchased and the transcripts be made by the neatest penman of the place, who shall be remunerated at so much per page. Each item to be literally copied, whether orthographically correct or not. A margin to be left around each page, to admit of the book's being again bound if necessary; and at the foot of each page, a blank space of about two inches, for the purpose of introducing the following verification:—

"We, the Minister and Churchwardens of the Parish of ———, in the County of ———, have carefully compared the above entries with the original in the Parochial Register, and certify that the transcript has been made without the smallest alteration, whether by addition, omission, or otherwise.

(Signed)

A. B., Rector, Vicar or so forth. '
C. D. { Churchwardens for the time E. F. } being."

Dated this — day of — in the year of our Lord, 184.

Should more than one volume be required, the same process needs but to be repeated, until all the registers were fairly copied out; and by a little attention to the inks used, there can be no fear of these parochial documents for three centuries to come. Some words and dates would be found in the earlier registers to be blurred; but faded writing can be readily restored to its original freshness by applying with a camel's hair brush a wash of galls bruised and steeped in any white wine—the proportions being one gall to the full of a wine glass. Where a word notwithstanding, was doubtful, it would be perhaps advisable to make a fac-simile on tracing paper and so transfer it; but I should expect that the instances would be very few, where the Minister, Churchwardens, and Amanuenses, aided by a good magnifying glass would fail in their decyphering. The Amanuensis should read over every page carefully previous to his transcribing it, and should have any entry he did not understand explained to him by his employers.

Into this new volume or volumes if need be, every monumental inscription, whether in the church or graveyard, should be faithfully copied. And as each new stone was erected, I would have the date, the person, and the exact locale specified in the registry. I mean the date when, the person by whom, and the place where it was set up. Indeed, at the same time of copying any epitaph it would be made desirable that some notice of its location should be also given. If it be in the church, the nave, chancel, side-aisle, or chapel should be mentioned; if without in the burying ground the quarter, east, west, north, or south should be indicated and a small diagram of the place if divided into squares, and lettered or otherwise indexed, would at once signify the particular spot.

After a time, when materials grew on his hands I would have him venture on a Parochial History. The volume might simply consist of all his "gatherings." A reprint of the registers, copies of all interesting epitaphs, notices of remarkable inhabitants, illustrations of the topography and historical associations, and some account of the natural history; these would be quite enough. And, think you not, Mr. Editor that if we possessed such Parochialia Collectanea for every place in these islands, we should have a fuller knowledge of ourselves than any nation has yet attained to? I commend the project to your readers' best attention, and remain

Yours very truly

11th May, 1848.

GENEROSUS.

#### GENEALOGICAL CONVENTION AT BURLEY

On Saturday and Sunday, May 12 and 13, a convention of genealogical workers of Burley, Blaine, Cassia, Raft River and Twin Falls Stakes was held at Burley, Idaho. Bishop Joseph Christensen, Chief Recorder in the Salt Lake Temple, and William A. Morton, Secretary of the Genealogical Society of Utah, were in attendance, also Stake Presidents William T. Jack, David R. Langolis, W. L. Adamson, John A. Elison, and Counselor Edward M. Guest. There were 179 stake and ward workers present.

President Jack presided at all the sessions. At the meetings held Saturday morning and afternoon the following subjects were treated: "Family Records and How to Keep Them," by R. C. May; "The Proper Keeping of Temple Records," George I. Saben; "How to Organize for Efficient Genealogical Work," J. Lyman Smith; "The Purpose of the Family Organization," Joseph Cooper; "How to Bring Our Message Effectively Before the People," F. H. Hunt; "Value of Genealogical Work to the Individual," Sister J. R. Price; "How to Get Greater Activity from Ward Committees," Harvey H. Sessions; "How to Organize Temple Excursions," J. R. Price. Following each address a short time was devoted to discussion, which brought forth many helpful suggestions.

Valuable instruction was given by the visitors from Salt Lake City, also by George D. Kirby, Stake Representative of Bingham

Stake.

The Sunday morning session was devoted to testimony-

bearing, and was greatly enjoyed by all present.

Six hundred and fifty people attended the Sunday afternoon meeting, at which special music was rendered by Burley First Ward Choir, and a duet, "Hope Beyond," was feelingly sung by Brother and Sister Payne. A quartette, composed of members of Star Ward, Burley Stake, sang sweetly "Salvation Full and Free."

Taking for his text the scripture "My son, give me thine heart," Elder William A. Morton delivered a very impressive address. He was followed by Bishop Christensen, who held the undivided attention of the large congregation while he discoursed on "Temple Work," "The Family Organization," "The Celestial, Terrestrial and Telestial Kingdoms," and "The Single Standard of Morality."

President Jack expressed great satisfaction with the convention, which he felt confident would result in much good to many people. He sincerely thanked all who had taken part.

"We Thank Thee, O God, for a Prophet" was sung with spirit and feeling, and the convention was brought to a close by President John A. Elison pronouncing the benediction.

#### BRIGHAM YOUNG GENEALOGY

COMPILED BY SUSA YOUNG GATES AND MABEL YOUNG SANBORN

## (Continued from Page 76) CORRECTIONS AND ADDITIONS

Vol. XI, No. I, page 23.

- vi. Susannah Young, sixth child of John Young and Abigail (Howe) Young, b. 17 June, 1795, Hopkinton, Middlesex Co., Mass., d. 5 May, 1852; m. (1st) abt. 1815, James Little; he was b. abt. 1792, Cavankilaran, County Tyrone, Ireland, d. 1822; children: (1) Edwin Sobeiski, b. 23 Jan., 1816, Aurelius, Cayuga Co., N. Y.; m. 22 Mar., 1842, at Nauvoo, Ill., Harriet Amelia Decker; child: George Edwin, b. 6 Aug., 1844; m. 5 Jan., 1862, at Salt Lake City, Martha Taylor, b. 5 Aug., 1843, Eng.; (2) Eliza, b. abt. 1818, d. abt. 1822, Aurelius, N. Y.; (3) Feramorz, b. 14 June, 1820, Aurelius, N. Y., d. 14 Aug., 1887; m. (1st) Fannie Maria Decker, b. 24 Apr., 1830, Freedom, Cataraugus Co., N. Y., d. 28 June, 1881; children: (a) James Tyler, b. 13 Sept., 1847, d. 28 Feb., 1897; m. (1st) Birdie Clawson, (2nd)—; (b) Fannie Augusta, b. 5 Sept., 1851, d. 5 Nov., 1851; (c) Juliette Chamberlain, b. 23 Jan., 1853; m. Adelbert Roundy; (d) Susan Clara, b. 21 Jan., 1855, d. 28 July, 1918; m. Bradley Clawson; (e) Luna Rosalee, b. 14 Mar., 1858; m. Mr. Gardner, d. 11 Oct., 1909; (f) Feramorz, b. 1 Jan., 1861, d. 2 Jan., 1861; (g) Marian Josephine, b. 18 Nov., 1862, d. 18 Nov., 1862; (h) Nettie Viola, b. 28 July, 1864; m. John Renseimer; (i) Frank Clifford, b. 25 Jan., 1868. Feramorz Little m. (2nd) Annie E. Little; children: (a) Lorilla, b. 26 Nov., 1859; m. William J. Horne; (b) Charles C., b. 28 Sept., 1861; (c) Fredrick W., b. 13 June, 1863; (d) Leo Augustus, b. 14 Feb., 1865; (e) George, d. infant; (f) Jesse C., b. 23 July, 1871. Feramorz Little, m. (3rd) Julia Hampton; children: (a) Fannie Vilate, m. Scott Crismon; (b) Brigham Leon; he m. (4th) 3 July, 1882, Nellie Rebecca Mantle; she d. 1907.
- (4) James Amasy Little, fourth child of James Little and Susannah (Young) Little, b. 14 Sept., 1822, Aurelius, Cayuga Co., N. Y.; m. (1st) 16 Dec., 1849, Mary Jane Lytle, b. 6 Aug., 1834, Middlebury, Portage Co., Ohio, d. 23 Mar., 1921; children: (1) Feramorz, b. 10 June, 1851, d. 17 Sept., 1851; (2) James, b. 19 Aug., 1852, Parawan, Utah; (3) Edwin, b. 2 Dec., 1853, d. 29 Nov., 1855, Cedar City, Utah; (4) Phineas Howe, b. 2 June, 1858, (5) Ada, b. 26 May, 1860; m. 22 Nov., 1875, Alfred D. Young, Jr.; (6) Fannie Maria, b. 4 May, 1862; (7) Leo Charles, b. 14 Feb., 1865, St. George, Utah; (8) Claudia Augusta, b. 22 July, 1868, Eagle Valley, Lincoln Co., Nevada; m. (1st) 27 Jan., 1888; (b) Rose, b. 25 Dec., 1890; (c) Chester E., b. 6 May, 1893; d. 6 Nov., 1907; (d) Claudie, b. 31 Aug., 1896; d. 8 Apr., 1915; (e) Mabel b. 31 Jan., 1899. She m. (2nd) 1 Feb., 1922, Isaac D. Cooper. (9) Rose, b. 6 Jan., 1871, d. 19 Nov., 1885. James A. Little; m. (2nd) Annie M. Baldwin, b. 28 Mar., 1839, Birmingham, Eng.; children: (1) Mary Jane, b. 31 Dec., 1859, Salt Lake City, Utah; m. Elmer W. Johnson; (2) Christine, b. 12 Jan., 1863, St. George, Utah; m. L. John Nuttall, Jr.; (3) Lorin Amasy b. 29 Apr., 1864. St. George, Utah; (4) Willis Coapland, b. 8 Sept., 1869, Eagle Valley, Nevada; (5) Susan Elizabeth, b. 6 Jan., 1871, Eagle Valley, Nevada; (6) Laura

b. 21 Mar., 1873, Kanab, Utah; (7) Harriet, b. 14 Nov., 1874, Kanab, Utah; (8) Malcolm, b. 14 Nov., 1876, Kanab, Utah; (9) David Baldwin, b. 13 Oct., 1878, Kanab, Utah. James A. Little, m. (3rd) 18 Nov., 1864, Mary Elizabeth Tulledge; children: (1) Christina Sabina, (stillborn) 17 May, 1867, Eagle Valley, Nevada; (2) John Tulledge, b. 20 Jan., 1869, Eagle Valley, Nevada; (3) Edward William, b. 11 Oct., 1872, Kanab, Utah; (4) Frank, b. 29 Mar., 1875, Kanab, Utah.

(1) CHARLES H. OLIPHANT, fifth child of Susannah (Young) Little, b. 15 Nov., 1825; m. Lucinda A. Judd., b. 18 Oct., 1853; children: (1) May, b. 6 Apr., 1871; (2) Sabina Augusta, b. 10 Feb., 1873; (3) Ernest Morgan, b. 11 Apr., 1875; (4) John, b. 17 Apr., 1877; (5) Zadok Ralph, b. 3 Jan., 1879; (6) Lucinda, b. 24 June, 1880; (7) Grace, b. 15 June, 1882; (8) Seymour, b. 16 May, 1884; (9) Agnes, b. 20 Nov., 1885; (10) Clare Howe, b. 21 Feb., 1888; (11) William D.; (12) Elgin; (13) Ila, d. in infancy.

Susannah (Young) Little, m. (2nd) 1829, William B. Stilson; children: (1) Emeline, b. 1830, d. young; (2) William Lacy, b. 20 Sept., 1833, Wellsville, Ohio; m. Cyrena Martha Lytle, b. 6 Sept., 1839, Nauvoo, Ill.; children: (a) William Lacy, b. 26 Aug., 1860, Salt Lake City, Utah, d. 22 July, 1895; m. Sarah Lauretta Davis, b. 10 Aug., 1873; (b) Cyrena Eugenia, b. 24 Dec., 1861, Salt Lake City, Utah; m. 20 May, 1878, Squire Dagbert Young b. 17 Oct. 1857; (c) Julia Annie, b. 13 Oct., 1863, Draper, Utah; m. 7 Dec., 1884, Joseph Chanceler Young, b. 10 May, 1863; (d) Olive Loretta, b. 27 July, 1866, Manti, Utah; m. 11 Feb., 1886, Alma Fullmer, b. 20 Sept., 1864; (e) Charles Andrew, b. 4 Feb., 1868, Nevada; m. 30 July, 1887, Mary Sophia Jewks, b. 16 Mar., 1872, (f) Susan Cornelia, b. 28 Oct., 1869, Nevada; m. 19 June, 1889, Charles R. Curtis, b. 19 Nov., 1866; (g) Amasa Edwin, b. 1 Apr., 1872, Nevada; m. 13 Jan., 1898, Minnie R. Jewks, b. 1 Sept., 1882; (h) George Francis, b. 10 Sept., 1873, d. 21 May, 1880; (i) Feramorz, b. 26 Apr., 1875, Kanab, Utah; m. 13 Jan., 1898, Lydia Louisa Adams, b. 16 Aug., 1881; (j) Harriet Armitta, b. 27 Jan., 1877, Kanab, Utah; m. 15 Apr., 1879 Adelbert Childs b. 1 Jan., 1874; (k) Lucy May, b. 12 May, 1879, Kanab, Utah, (1) James Melvin, b. 27 Apr., 1885, Orangeville, Utah, d. 8 July, 1885; (3) Cornelia Ann, m. James MacNight; child: James Arthur, (dates unobtainable) m. (1st) while U. S. Consul at the Island of St. Helena, the daughter of a British Officer; she d. in New York, May, 1898; children: (a) Hallett, b. 10 Aug., 1883, St. Helena; m. and has two sons; lives at Birmingham, Ala.; (b) Katherine, b. 14 June, 1886, St. Helena, is now a widow with one daughter; resides in New York; (c) Beatrice, m. Charles T. Clapp, of Selma, Ala.; has one daughter; (d) Vera, m. Rev. Frank A. Juhan, of Greenville, S. C.; has one son and one daughter; (e) Helen, m. J. T. Leeper, of Columbiana, Ala.; no issue; (f) Arthur, b. —, 1895, fought with 241st Scottish Borderers, Canadian command in the World War; last four children born in Brooklyn, N. Y. James Arthur MacNight m. (2nd) Feb., 1901, Leila Bloombergh, of Easton, Penn.; children: (a) Linda, b. 1903, (b) Virginia, b. 1904, (c) Horace, b. 1908, (d) Josephine, b. 1909; last four children born in Alabama. Vol. XI, No. I, page 23.

(2) Chancelar Sanford, second child of Joel Sanford and Louisa (Young) Sanford, b. 11 Oct., 1827, Mentz, Cayuga Co., N. Y.; m. Nancy Jane Wear, b. 23 Oct., 1823; children: (1) Joseph N., b. 4 Sept., 1848, McDonough Co., Ill., d. 12 Sept., 1849; (2) William A.,

- b. 26 July, 1850; (3) Sarah Ann, b. 26 Dec., 1852; (4) Mary Jane, b. 8 Apr., 1855, d. 24 Aug., 1856; (5) George L., b. 12 Sept., 1857; (6) Harmon B., b. 8 Sept., 1861.
- (3) Jane Watson Sanford, third child of Joel Sanford and Louisa (Young) Sanford, b. 7 Feb., 1829; m. Milton Howe; children: (1) Louisa Jane, m. Brown; had one son; (2) John Milton.
- iv. Joseph Sanford, fourth child of Joel Sanford and Louisa (Young) Sanford, b. 9 Apr., 1833, Jackson Co., Mo., d. 8 June, 1907; m. 25 June, 1854, Priscilla Elizabeth Willis, b. 18 Mar., 1837, Hancock Co., Ill., d. 18 Nov., 1907; children: (1) Francis Marion, b. 1858, Leighton, Mahaska Co., Iowa, d. 1879; (2) George W., b. 1860, Leighton, Iowa, d. 21 Mar., 1911; m. 1906, Evelyn Taylor; (3) Angeline, b. 1861, Leighton, Iowa; m. 1878, Colins Veach, b. 1857, Clarinda, Iowa; children; (a) Herbert; (b) Mamie, (c) Edna, (d) Joe, (e) Frank, (f) John, (g) Thomas, (h) Grace, (i) Stanley; (4) John C., b. 28 Apr., 1867, Leighton, Iowa; m. 1895, Sarah Carter, b. 8 Jan., 1868, Osceola, Iowa; children: (a) George C., b. 7 Aug., 1896, Osceola, Clarke Co., Iowa, (b) Margaret, b. Feb., 1898, Osceola, Iowa; m. 1919, Raymond McClintock; (5) Samuel Leigh, b. 11 Jan., 1873, Oskaloosa, Mahaska Co., Iowa; (6) Elvan Marley, b. 28 Apr., 1875, Leighton, Iowa; m. Apr., 1910, Mattie L. Johnson, b. 1879, Creston, Iowa; children: (a) Marian Helen, b. Feb., 1911, Lathrop, San Joaquin Co., Calif., (b) Eleanor Jane, b. Sept., 1914, Stockton, Calif.; (7) Andrew J., b. 3 Feb., 1897, Hopeville, Clark Co., Iowa; (8) Minnie B. b. 13 Aug., 1882, Oscela, Iowa; m. 1907 J. P. Pierson, b. 1865, Oscela, Iowa; children: (a) Roy Leigh, b. abt. 1911, (b) Alice, b. abt. 1914, (c) child, b. abt. 1920.

Vol. XI, No. I, page 26.

- I ALMIRA YOUNG, first child of Joseph Young and Mary Ann (Huntley) Young, b. 15 Feb., 1848, Florence, Nebraska; m. 17 Nov., 1867, Robert Nephi Russell, b. 6 June, 1842, La Harpe, Ill., d. 16 July, 1881; children: (1) Virginia Belle, b. 2 Nov., 1868; m. 11 May, 1893, George William Rose, b. 12 July, 1867, Holliday, Utah; children: (a) Paul Russell, b. 15 Aug., 1894; m. 25 Sept., 1917, Elizabeth M. T. Berkhausen: (b) Charles Eugene, b. 28 Apr., 1896, (c) Wallace Norman, b. 12 Feb., 1899; (2) Clara Jessie, b. 28 Aug., 1870, d. 11 Feb., 1918; (3) Claude Young, b. 4 Feb., 1873; m. 10 Oct., 1895, Florence Augusta Woolley, b. 14 Aug., 1875; children: (a) Claude Lincoln, b. 10 Nov., 1897; m. 2 Aug., 1918, Rita Eggertson; (b) Margaret Helen. b. 20 Mar., 1903; (c) Louise Woolley, b. 26 July, 1909; (4) Pearl, b. 19 Feb., 1875; m. 6 Jan., 1898, Henry Franz Fernstrom, b. 22 Aug., 1877; children: (a) Robert Lee, b. 1 June, 1901; (b) Gloria Pcarl, b. 26 Jan., 1904, d. 18 Feb., 1904; (c) Audrey Emeline, b. 25 May, 1906; (d) Paul Franz Russell, b. 14 Dec., 1911; (e) Virginia, b. 14 Dec., 1911; (5) Mary, b. 24 July, 1878, d. 11 Aug., 1878; (6) Robert Neph., b. 14 May, 1880; m. (1st) Louise Woolf; child: Louise Williamette, b. 7 Oct., 1901, Portland, Oregon; divorced; m. (2nd) 1907, Anna Bissell. All born in Salt Lake City, Utah, unless otherwise stated.
- II. CLARENTINE YOUNG, second child of Joseph Young and Mary Ann (Huntley) Young, b. 31 July, 1850, Council Bluffs, Iowa; m. 17 Nov., 1867, Jaspar Conrad, b. 23 Nov., 1845, Philadelphia, Penn.; children: (1) Clara Tacy. b. 26 Mar., 1869, Richmond, Utah; m. 5 Aug., 1887, Joseph Croft Knowles, b. 18 July, 1855, on the "Little Blue," Ar-

kansas; children: (a) Jaspar Conrad, b. 26 Aug., 1888; m. 25 Nov., 1908, Afton Brown; (b) Chara Tacy, b. 20 June, 1891; m. 3 Oct., 1911, Byron F. Pace, Jr.; (c) Mary, b. 1 May, 1895, Franklin, Idaho; m. 2 July, 1913, Jas. C. Schowalter; (d) Seymour Young, b. 26 Jan., 1897, Logan, Utah; m. 18 Dec., 1916, Edith E. Rawson; (e) William Croft, b. 9 Oct., 1898 Logan Utah; (f) Jessie, b. 12 Sept., 1900, Logan, Utah; m. 5 Sept. 1919, William G. Grow; (g) Russell Conrad, b. 15 Oct., 1902, Logan, Utah; (h) Josephine, b. 17 Sept., 1904, Logan, Utah; (i) Aurelia, b. 22 June 1906, Logan, Utah; (j) Edith Virginia, b. 10 Sept., 1908, Logan, Utah; (k) Almyra, b. 29 Nov., 1910, Logan, Utah; (2) Almira b. 31 Mar., 1871, Logan, Utah, d. 9 Mar., 1886; (3) Mary Ethel, b. 24 Aug., 1873; m. 24 June, 1897, Ole Chamberlain, b. 26 Apr., 1872; children: (a) Joseph Conrad, b. 23 Dec., 1898; (b) Philip, b. 3 Nov., 1901; (c) Dorothy b. 17 July, 1903; (d) Ole Wilbert, b. 5 Dec., 1908, Ogden, Utah. All born in Salt Lake City, Utah, unless otherwise stated.

(To be Concluded)

"Think of your ancestors and posterity."—Tacitus.

"It is indeed a desirable thing to be well descended, but the glory belongs to our ancestors." —Juvenal.

People will not look forward to prosterity who never look backward to their ancestors."—Edmund Burke.

"Distinguished ancestors shed a powerful light on their descendents and forbid the concealment either of their merits or demerits."—Sallust.

"The battle is in your hands, men; now let each be mindful of his wife and his home. Now recall the deeds and glory of your ancestors."—Virgil.

"It is a reverend thing to see an ancient castle not in decay; how much more an ancient family which have stood against the waves and weathers of time."—Lord Bacon.

"A people which takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered by remote descendants."—Lord Macaulay.

"High birth is a thing which I never knew any one to disparage except those who had it not; and I never knew any one make any boast of it who had any thing else to be proud of."

—Bishop Warburton.

#### MURDOCK GENEALOGY

#### COMPILED BY ANNIE LYNCH

## (Continued from April, 1923)

155. Evandon Murdock, 6 (Joshua, 5 Samuel, 4 Samuel, 3 Robert,1) was born in Venice, Cayuga Co., N. Y., and married Margaret Wood of Venice. They moved to Cedar Falls, Blackhawk County, Iowa.

#### Children

- i. Clarence.
- ii. Lyman.
- LYMAN T. MURDOCK, 6 Joshua, 5 Samuel, 4 Samuel, 3 Rob-156 ert1) was born in Venice, N. Y., and married H. Eliza Hull of Venice.

#### Child

- i. John H.
- M. Wellington Murdock, 6 (Joshua, 5 Samuel, 4 Samuel, 3 157. Robert<sup>1</sup>) was born in Venice and married Mary Lyman.

#### Child

- i. A daughter.
- 158. SARAH ANN MURDOCK<sup>6</sup> (Joseph Stacy, Joseph, William, 3 Samuel,2 Robert1) was born in Davis County, Utah, 2 Mar., 1853, and married 15 Dec., 1868, Robert, son of William and Christina (Howie) Lindsay. He was born 19 Apr., 1845, in Ayrshire, Scotland.

## Children born in Heber, Wasatch County, Utah

- i. Eliza Rocksina, b. 10 Apr., 1870; m. 23 Dec., 1890, Joseph W. Thomas.
- ROBERT STACY, b. 8 Feb., 1872; m. (1) 1894 Irene Hicken; m. (2) 1899 Alice Edwards. WILLIAM BLACKWOOD, b. 20 Apr., 1873; d. 11 Feb., 1880.
- iii.
- JOSEPH MURDOCK, b. 4 Aug., 1874; m. 8 May, 1896 Janette iv. Richardson.
- v. Archibald Sellars, b. 7 May, 1876; d. 26 June, 1877.
- Jane Ann, b. 21 July, 1877; d. 4 Dec., 1909; m. 6 Nov., 1896 George B. Edler. vi.
- Eunice Sweet, b. 6 Apr., 1879; d. 8 Feb., 1919; m. 26 Oct., vii. 1900 Jessup W. Thomas.
- viii. ELIZABETH FOSTER, b. 19 Feb., 1881.
  - GEORGE CALVIN, b. 1 Oct., 1882; m. 21 Aug., 1908 Olive M. ix.
  - x. Esther Melissa, b. 29 Oct., 1884; m. 1 Nov., 1904 Albert Anderson.
- xi. Nymphas Coridon, b. 18 July, 1886; d. 24 Apr., 1887.

- Mable Loranda, b. 4 Oct., 1887; m. 17 Aug., 1908 Frank xii. Steed.
- xiii. SARAH, b. 24 Oct., 1889; d. 27 Jan., 1891.
- Ruтн, b. 3 Jan., 1893.
- xv. Effie Lisle, b. 28 Dec., 1894.
- xvi. Samuel Roland, b. 24 Sept., 1896; m. 18 Aug., 1921 Alta Knowlton.
- JOHN HEBER MURDOCK<sup>6</sup> (Joseph Stacy, Joseph, Wil-159. liam, Samuel, Robert was born in Davis County, Utah, 28 Apr., 1854. He married (1) 15 Dec., 1873, Mary Alvira, daughter John and Amelia (Britingham) Gallagher. She was born 22 Feb., 1852, in St. Louis, Missouri, and died 22 Oct., 1891. He married (2) 4 Dec., 1895, Emily A., daughter of Stephen A. and Sarah (Clark) Pond. She was born in Heber 30 Oct., 1873.

## Children of First Wife

- John Gallagher, b. 19 Aug., 1874 in Heber; d. 22 Feb., 1880. i.
- AMELIA BRITTINGHAM, b. 26 Dec., 1875 in Heber. 221. ii.

- 222. iii. EUNICE SWEET, b. 11 Dec., 1877 in Heber.
  223. iv. ELIZA, b. 3 Nov., 1879 in Heber.
  v. Mary Elvira, b. 8 Jan., 1882 in Heber; d. 10 Oct., 1882.
  224. vi. Pearl, b. 23 May, 1884 in Heber.
- 225. vii. Joseph Stacy, b. 24 Apr., 1886 in St. Johns, Apache Co., Arizona.
- 226. viii. SARAH ESTHER, b. 31 Jan., 1888 in St. Johns, Apache Co., Arizona.
- HEBER, b. 12 Dec., 1889 in St. John, Apache Co., Arizona. 227. ix.

## Children of Second Wife Born in Heber

- Marella Irene, b. 30 Sept., 1896. 228.
- 229.
  - LEAH, b. 26 June, 1898. PAUL BOND, b. 28 Feb., 1900. iii.
- 230. iv. Thomas Calvin, b. 7 Jan., 1902.
  - v. Ellen, b. 7 Mar., 1907.
  - vi. Edith May, b. 28 May, 1909.
- JOSEPH THOMAS MURDOCK<sup>6</sup> (Joseph Stacy, Joseph, Wil-160. liam, Samuel, Robert was born in White's Fort, Salt Lake County, Utah, 15 Dec., 1855, and died in Provo, 23 Oct., 1922. He married 14 Feb., 1876, Margaret Sedenia, daughter of John and Mary (Jones) Duke. She was born in Provo 18 Oct., 1858.

## Children

- i. Joseph Thomas, b. 8 Jan., 1877 in Heber; d. 22 Feb., 1877.
- MARGARET SEDENIA, b. 28 Mar., 1878 in Heber; d. 20 Feb., 1880. ii. JOHN HEBER, b. 1 Oct., 1880 in Charleston, Wasatch Co.; d. 16 May, 1916. 2**3**1. iii.
- MARY ALVIRA, b. 20 Nov., 1882 in Heber. 232. iv.
  - v. Eliza R., b. 8 Dec., 1884 in St. Johns, Arizona.
- 234. vi. Claude, b. 12 Feb., 1888 in Charleston.

235. vii. Carrie, b. 30 May, 1890 in Wallsburg, Wasatch Co., Utah.

236. viii. LAWRENCE LEE, b. 20 Mar., 1893 in Charleston.

- 237. ix. Sylvia, b. 2 June, 1896.
- ELIZA ROCKSINA MURDOCK<sup>6</sup> (Joseph Stacy, Joseph, William,3 Samuel,2 Robert1) was born in Carson, Nevada, 30 Oct., 1857, and died in Charleston, 18 Dec., 1922. She married 14 Oct., 1876, Isaac Nathaniel, son of George Washington and Amy (Hancock) Brown. He was born 18 Mar., 1854, in Salt Lake City.

#### Children

i. AMY ELIZABETH, b. 10 Nov., 1877; m. Rudolph Rorth.

ii. Isaac Nathaniel, b. 1879. iii. Eliza Rocksina, b. Nov., 1881.

iv. Sarah, b. 21 Oct., 1883; m. Francis Cummings. v. Joseph Stacy, b. 22 Aug., 1885; m. Emily L. Gordon.

vi. Esther, b. 8 Apr., 1887; m. William Horner.

vii. Ella Mariah, b. June, 1889; m. William Murry. viii. George Washington, b. June, 1891; m. 1 Sept., 1910, Mary D.

ix. Avis, b. 9 Dec., 1893; m. George Fisher.

- x. John Alma, b. 20 Sept., 1895; m. Ella Richene Branch.
- CHARLOTTE ELLEN MURDOCK<sup>6</sup> (Joseph Stacy, Joseph, 4 162. |William, 3 Samuel, 2 Robert 1) was born in American Fork 17 Mar., 1860, and m. 27 Oct., 1881, William Thomas, son of William and Jemima (Dands) Wright. He was born in Provo, 27 Oct., 1857, and died in Charleston 14 Nov., 1907.

## Children born in Charleston

- i. JEMIMA DANDS, b. 16 Aug., 1882; m. 26 Oct, 1918 Everet Orson Smith.
- WILLIAM STACY, b. 27 Mar., 1884; m. June, 1920, Cynthia Loraine Steavens.

ELIZA, b. 25 Jan., 1886; d. 5 Jan., 1919.
 ELSIE, b. 30 July, 1888; m. 21 May, 1912 Clifton C. Ehernhart.

v. Ethel, b. 22 Apr., 1890.

vi. SARAH MELISSA, b. 17 Apr., 1892; m. 14 Oct., 1911 Earl Day Stringfellow.

vii. HAZEL, b. 31 Jan., 1894.

- viii. MILLIE ELIZABETH, b. 30 June, 1896.
- ix. JAMES VERN, b. 30 June, 1898.
- 163. George Calvin Murdock<sup>6</sup> (Joseph Stacy, Joseph, William,3 Samuel,2 Robert1) was born in American Fork, Utah, 11 Aug., 1862, and died 29 July, 1894. He married 4 Aug., 1880, Louise, daughter of William H. and Hannah (Blunejer) Bagley.

Children born in Charleston, Utah

238. i. George Calvin, b. 4 Aug., 1882.

239. ii. WILLIAM.

iii. Joseph. 240. iv. ALBERT.

v. RAY.

MYMPHAS. 242. vi.

> vii. LINDSAY, b. 1894.

164. ESTHER MELISSA MURDOCK<sup>6</sup> (Joseph Stacy, <sup>5</sup> Joseph, <sup>4</sup> William,3 Samuel,2 Robert1) was born in Heber City 6 Sept., 1865, and died in Park City, 19 Mar., 1895. She married 21 Dec., 1892, George, son of George and Jennet Lindsay. He was born in Scotland.

## Child born in Heber City

- i. Eliza, b. 31 Oct., 1893; d. 3 Jan., 1916; m. 17 July, 1913 John A. Wellman.
- DAVID NATHANIEL MURDOCK (Joseph Stacy, Joseph, 4 165. William,3 Samuel,2 Robert1) was born in Salt Lake City 23 Apr., 1855. He married 14 Jan., 1878, Margaret, daughter of Thomas and Margaret (Shankland) Todd. She was born in Spanish Fork, Utah, 22 Nov., 1858.

## Children born in Heber City

i. Margaret Jane, b. 8 Apr., 1879.

243. ii. Annabelle, b. 11 Aug., 1880. 244. iii. Bessie Vern, b. 9 Oct., 1881.

245. iv. Minnie G., b. 25 Aug., 1882.
v. David Stacy, b. 19 Oct., 1885.
vi. Grant N., b. 1 Feb., 1888; d. 11 Feb., 1888.

246. vii. Douglas Todd, b. 19 May, 1889. 247. viii. Scott Nathaniel, b. 23 May, 1891. ix. Enid Y., b. 2 Jan., 1893. x. June, b. 4 June, 1897.

STANLEY REX, b. 6 Feb., 1902.

166. WILLARD MILTON MURDOCK6 (Joseph Stacy, Joseph, 4 William,3 Samuel,2 Robert1) was born in American Fork 9 Oct., 1858. He married Christina Maria, daughter of James and Janette (Cambell) Watson. She was born in Heber 13 Oct., 1861.

## Children born in Heber

Winnie Bell, b. 5 Oct., 1880; d. 3 Mar., 1903; m. 8 Dec., 1900 Frederick Huken.

JOSEPH MILTON, b. 16 Feb., 1882; d. 10 Aug., 1897. ii. 248. iii. Nymphas Hyrum, b. 12 Jan., 1884; d. 31 Oct., 1918.

249. iv. Nellie Jennet, b. 8 June, 1886.

v. Earl Sharp, b. 11 June, 1888.
 vi. Ce Cila, b. 6 Aug., 1890; d. 12 May, 1921.
 vii. Walter, b. 22 Nov., 1892; d. same day.

252. viii. Margaret, b. 17 Sept., 1896. SARAH JANE, b. 16 Apr., 1899. ix.

167. WILLIAM HENRY MURDOCK<sup>6</sup> (Joseph Stacy,<sup>5</sup> Joseph,<sup>4</sup> William,<sup>8</sup> Samuel,<sup>2</sup> Robert<sup>1</sup>) was born in American Fork 9 Apr., 1861. He married 25 July, 1883, Melissa, daughter of Isaac and Melissa (Sessions) Baum. She was born in Heber City, 25 Dec., 1861.

## Children born in Heber City

253. i. WILLIAM ROBERT, b. 5 Feb., 1882.
ii. Della Mariah, b. 2 June, 1884.
iii. Nymphas, b. 5 Nov., 1885; died same day.

iv. Isaac Stacy, b. 16 Sept., 1886.v. Gertrude, b. 16 Aug., 1888; d. 19 Oct., 1889.

vi. Wallace S., b. 3 Feb., 1891. vii. Ruby, b. 6 Sept., 1893.

168. STANLEY GIBSON MURDOCK (Joseph, Stacy, Joseph, \* William,3 Samuel,2 Robert1) was born in Heber City, 11 July, 1865, and died 12 Oct., 1916. He married Mary Annette Solan.

#### Children

i. Solan Gibson, b. 22 Feb., 1908.

ii. Caryn Alabelle, b. 27 July, 1909. iii. Joseph Woodrow, b. 28 July, 1912.

iv. MARY STANLEY PATRICIA, b. 31 July, 1916.

MARGARET MURDOCK<sup>6</sup> (Joseph Stacy,<sup>5</sup> Joseph,<sup>4</sup> William,<sup>3</sup> Samuel,<sup>2</sup> Robert<sup>1</sup>) was born in Heber City, 11 Apr., 169. 1867. She married 21 Dec., 1892, George, son of George and Martha (Fisher (Murry, She was born in Heber 25 Nov., 1867.

#### Children

i. George Quince, b. 29 Aug., 1893 in Heber; d. 31 Aug., 1896.

ii. ARTHUR, b. 2 Nov., 1897.

iii. Viola, b. 3 May, 1899 in Park City. iv. Bessie, b. 12 Aug., 1901 in Park City. v. John R., b. 4 Jan., 1903, in Park City. vi. ETHEL MAY, b. 30 Aug., 1904 in Park City.

10 May, 1909 in Heber City.

SARAH JANE MURDOCK<sup>6</sup> (Joseph Stacy, Joseph, William, 3 1*7*0. Samuel,<sup>2</sup> Robert<sup>1</sup>) was born in Heber City 25 Aug., 1874. She married 15 Aug., 1894, Owen Harvey, son of Francis Marion and Frances (Barnhart) Hylton. He was born in Floyd County, Virginia, 27 Dec., 1870, and died

#### Children

i. Cora, b. 24 July, 1895 in Heber City; m. 11 June, 1919 Harold Paul Bachtell.

ii. WADE, b. 24 Aug., 1896 in Park City; d. 10 Jan., 1897.

MAY, b. 3 July 1898 in Salt Lake City; m. 1 Dec., 1920 Frank V. Smith.

vi. Grace, b. 10 Sept., 1905.

v. Winnie (twin).

vi. Owen, b. 27 Oct., 1907; died same day.

vii. SARAH (twin); died same day.

ROYAL STACY MURDOCK<sup>6</sup> Joseph Stacy,<sup>5</sup> Joseph,<sup>4</sup> William,<sup>3</sup> Samuel,<sup>2</sup> Robert<sup>1</sup>) was born in Heber City, 11 171. Mar., 1877 and died 28 Nov., 1918. He married (1) 28 Nov., 1899, Margaret, daughter of James H. and Euphemia (Carroll) Moulton. She was born in Heber City 10 Feb., 1877 and died 28 Dec., 1906. He married (2) Nellie, daughter of John Duncan. She died 30 Nov., 1918.

## Children of First Wife Born in Heber City

ROYAL N., b. 15 Sept., 1901; died same day.

ii. Loris Nile, b. 7 Nov., 1904; d. 17 Jan., 1905.

JONATHAN ROBERT MURDOCK<sup>6</sup> (Joseph Stacy, Joseph, 4 172. William, Samuel, Robert1) was born in Davis County, Utah, 19 Aug., 1855, and died in Heber City 2 May. 1909. He married 17 Nov., 1895, Mary Hulda, daughter of Jonas Peter and Johanna (Stranberg) Alm, of Estered, Sweden. She was born 26 Dec., 1869.

## Children born in Heber City

i. OSCAR JULIAN, b. 18 Oct., 1898; m. 27 Dec., 1921 Gertrude Berry.

ETHEL HORTENSE, b. 9 Jan., 1901; d. 15 Nov., 1914.

iii. Archie M., b. 30 Jan., 1906.

ALVA MORONI MURDOCK<sup>6</sup> (Joseph Stacy, Joseph, Wil-173. liam,3 Samuel,2 Robert1) was born in Carson Valley, Nevada, 26 Apr., 1857 and married (1) 26 June ,1877, Josephine Marie, daughter of Thomas and Hanne (Hamburg) Nicol. She was born in Salt Lake City 26 June, 1856 and died 3 Feb., 1913, in Salt Lake City. He married (2) 13 Oct., 1915, Ivy Stephens.

## Children of First Wife born in Heber

ELIZABETH, b. 28 Oct., 1878; d. Oct., 1879.

254. ii. Ida Josephine, b. 10 July, 1880. 255. iii. Dora Ann, b. 11 Nov., 1882.

256. iv. Clara Laverne, b. 30 Dec., 1884.
v. Hazel, b. 25 Sept., 1890.
vi. Alva Hugh, b. 9 June, 1892; d. 6 Nov. 1892.
vii. Jennie Merle, b. 22 Sept., 1894.
257. viii. Grant Moroni, b. 15 Mar., 1896.

ix. Eva Lucile, b. 10 Apr., 1900.

x. RALPH CHASE, b. 9 Aug., 1902. xi. James Wells, b. 2 Mar., 1904.

## Child of Second Wife

- i. WILLARD, b. 8 Apr., 1919.
- PARLEY ALEXANDER MURDOCK<sup>6</sup> (Joseph Stacy, <sup>5</sup> Joseph, <sup>4</sup> 174. William,3 Samuel,2 Robert1) was born American Fork, Utah, 3 Feb., 1859, and married 9 Jan., 1882 Lucy, daughter of Thomas A. and Eleanor (Harris) Hundley. She was born 23 Mar., 1865 in Heber City, Utah.

## Children born in Heber City

258. i. Eleanor, b. 19 June, 1883; d. 20 Oct., 1906.

259. ii. Joseph T., b. 21 Nov., 1884.

260. iii. Annie Irrette, b. 31 July, 1886. iv. Elizabeth, b. 27 June, 1889; d. 29 Oct., 1918. 261. v. Lucy Josephine, b. 20 Sept., 1891. vi. Vashte, b. 1 Sept., 1894; d. 17 Oct., 1894.

vii. Jessie Fern, b. 16 June, 1896. viii. Alice Goodwin, b. 5 Mar., 1898. ix. Parley, b. 18 Aug., 1900; d. 13 Sept., 1900.

x. Margaret, b. 13 June, 1902; died same day. xi. Virginia Max.ne, b. 23 Aug., 1906; d. 14 Sept., 1908.

JAMES STACY MURDOCK<sup>6</sup> (Joseph Stacy, Joseph, William, *175.* Samuel,<sup>2</sup> Robert<sup>1</sup>) was born in American Fork 8 Dec., 1861. He married in Salt Lake City (1) in 1881, Dorothy Elizabeth, daughter of Thomas and Hannah Nicol. She was born in Heber, 20 Oct., 1865, and died 29 Oct., 1907. He married (2) Violet, daughter of James S. and Lydia (Littlefield) McNiven. She was born in Morgan, Utah, 20 Oct., 1865.

## Children of First Wife born in Heber

262. i. Josephine, b. 20 Aug., 1883.

263. ii. ALVA PIERCE, b. 4 Feb., 1886.

264. iii. Curtis Thomas, b. 4 July, 1888. 265. iv. Christina M., b. 17 May, 1890. 266. v. May M., b. 1 May, 1893.

267. vi. Hope M., b. 12 Jan., 1900.

268. vii. Clara, b. 1 Nov., 1903. viii. Elizabeth, b. 20 July, 1905.

176. ALPHONZO BRIGHAM MURDOCK (Joseph Stacy, Joseph William,<sup>3</sup> Samuel,<sup>2</sup> Robert<sup>1</sup>) was born in 1864 and died 23 Mar., 1915. He married 14 Feb., 1882, Rhoda Rosannah, daughter of John and Sarah (Roebuck) Lee. She was born in Heber City, 9 Sept., 1863.

## Children born in Heber City

i. SARAH ELIZABETH, b. 19 Nov., 1882; d. 13 Dec., 1882.

- 269. ii. Alonzo Brigham, b. 12 July, 1884. 270. iii. Bertha Rebecca, b. 13 July, 1887.
- 271. iv. Phebe Florence, b. 5 Feb., 1894.
- 177. Nelson Murdock<sup>6</sup> (Joseph Stacy,<sup>5</sup> Joseph,<sup>4</sup> William,<sup>3</sup> Samuel,<sup>2</sup> Robert<sup>1</sup>) was born in West Point, Lincoln County, Nevada, 1 Oct., 1868 and died in Heber City, 1 July, 1903. He married 24 Sept., 1894, Lavina Elizabeth, daughter of William and Elizabeth (Hicken) Averett. She was born in Heber 6 Nov., 1867.

## Children born in Heber City

- i. Averett, b. 29 Dec., 1895 in Heber City; m. 10 Feb., 1921 Blenda Ingeborg.
- ii. Ermine, b. 6 Oct., 1897 in Lehi.
  iii. Clive, b. 7 Apr., 1898 in Heber City.
  iv. Keith, b. 10 Apr., 1900.
- v. WILLIAM BLAIN, b. 17 July, 1902.
- ELIZABETH ANN MURDOCK<sup>6</sup> (Joseph Stacy, Joseph, Wil-178. liam, 3 Samuel, 2 Robert 1) was born in Heber City, 5 June, 1866 and was married 20 Nov., 1890, to Leonard, son of George and Elizabeth (Young) Coleman. He was born in Fairfield, Utah, 19 Dec., 1865.

## Children born in Heber

- i. Clara, b. 16 Mar., 1892; d. 2 Mar., 1899.
- ii. Blanch, b. 30 June, 1894.
  iii. Alva L., b. 2 June, 1896; m. 28 June, 1922 Annie Lee.
  iv. Elda, b. 14 Aug., 1901; d. 26 Jluy, 1903.
  v. Jennie Hunter, b. 20 Oct., 1906; d. 14 Aug., 1920.
- ANDREW HUNTER MURDOCK<sup>6</sup> Joseph Stacy, Joseph, Wil-179. liam,3 Samuel,2 Robert1) was born in Heber City 14 Nov., 1881 and married 31 Dec., 1902, Amanda Jane, daughter of William E. and Amanda Jane (Smith) Horner. She was born in Heber City 24 July, 1880.

## Children

- i. Ellis A., b. 8 Oct., 1904 in Heber City. ii. Eldah b. 25 Dec., 1907, in Durham, Duchesne Co., Utah.
- iii. REA, b. 27 July 1911 in Heber City.
- iv. BEN HUNTER, b. 27 Nov., 1913 in Heber City.
- Betsey Eunice Murdock<sup>6</sup> (Joseph Stacy, Joseph, Wil-180. liam,3 Samuel,2 Robert1) was born in Heber City 28 Feb., 1863, and married 1881 Thomas, son of George and Elizabeth (White) Blackley. He was born in Heber City 15 Nov., 1860 and died 8 Oct., 1892.

## Children born in Heber City

i. Eunice, b. 3 July, 1882; d. 22 July 1882.

- GEORGE STACY, b. 23 Aug., 1883; d. 1 Sept., 1883.
- Verna, b. 23 Jan., 1886; d. 11 Aug., 1886. Clarence, b. 28 Aug., 1888; d. 16 Jan., 1890. iii. v. Erastus, b. 30 Jan., 1894; d. 15 Oct., 1894.
- EDWARD TEANCUM MURDOCK<sup>6</sup> (Joseph Stacy,<sup>5</sup> Joseph,<sup>4</sup> 181. William, Samuel, Robert was born in Heber City 24 June, 1872. He married 9 Dec., 1891, Millicent Sophia, daughter of John Murray and Ann (Steele) Murdock. She was born 1874 and died 7 Feb., 1916.

## Children born in Heber City

- 272. i. Phares, b. 11 Apr., 1894.
- ii. Arthur, b. 7 June, 1897. 273.
  - iii. Clarence, b. 1 Jan., 1900. iv. Prenetty, b. 18 Dec., 1901.
  - v. Anna Bell, b. 18 Apr., 1904.
  - vi. Joseph Stacy, b. 27 July, 1906. vii. John Murray, b. 9 Feb., 1911.

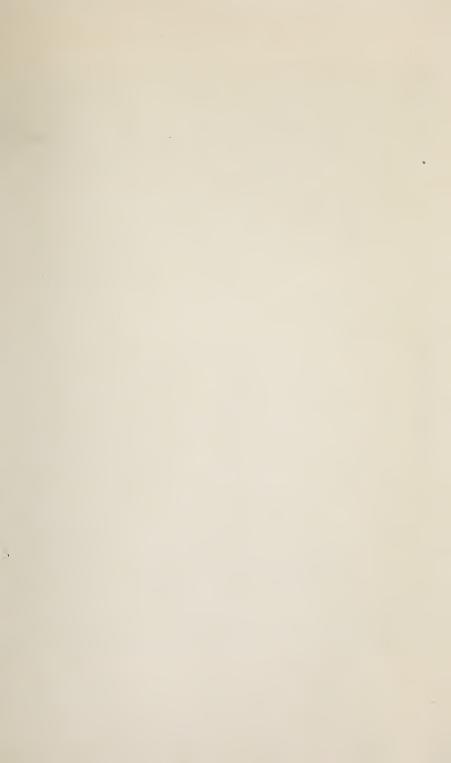
  - viii. Alma Robert, b, 28 Feb., 1911. ix. Barney, b. 13 June, 1916.
- Franklin Judson Murdock<sup>6</sup> (Joseph Stacy, Joseph, <sup>4</sup> 182. William, 3 Samuel, 2 Robert1) was born in Heber City 12 Oct., 1877 and married Estelle, daughter of Thomas and Jane (McDonald) McNoughton.

## Children born in Heber City

- i. Thelma, b. 18 Dec., 1898; m. Alfred G. Jones.
- ii. Ethel May. iii. Glen.

## **NEW PUBLICATIONS**

The Genealogical Library is in receipt of the following books: "Alt Reutlinger Familien," by Dr. G. Maier, and "Chronica von Reutingen" (1803-1870), by Carl Barmes. In the latter work the author has described, in beautiful verse, interesting historcal events. Dr. Maier's work contains the history and genealogy of the following-named families: Bantlin, Dottinger, Eisenlohr, Elwert, Enslin, Finckh, Fischer, Gayler, Gminder, Gobel, Grathwohl, Gutrod, Hebsacker, Hecht, Helbing, Hayde, Hummel, Kiem, Keppler, Kindsvater, Kinkelin, Klein, Knapp, Kober Kostenbader, Kruz, Lachermann, Laiblin, List, Mayer, Mollenkopf Muff, Muhleisen, Ochs, Payer, Pfenning, Plankenhorn, Scherer, Schradin, Trissler, Uber, Vogelwaid, Votteler, Jos Weiss, Werenwag, Wunder lich, Zeilin, Zimmerman, Zwissler. The abovenamed volumes are published by Oertel and Sporer, Reutlingen, Burgstr 3-5, Wurtemberg, Germany, and if ordered at once will be sent to any address on receipt of \$1.50.





PRESIDENT HEBER J. GRANT AND OFFICERS AND DIRECTORS OF THE GENEALOGICAL SOCIETY OF UTAH,

## THE

# UTAH GENEALOGICAL AND HISTORICAL MAGAZINE

## OCTOBER, 1923

## MESSAGE OF MORONI TO JOSEPH SMITH

Address delivered by President Anthony W. Ivins, in the Tabernacle. Salt Lake City, Sunday Afternoon, September 23, 1923.

Those who are familiar with the written word of the Lord. as it is contained in the Bible, whether they be members of the Church of Jesus Christ of Latter-day Saints or not, know that the prophets of old, who lived before the meridian of time, when the Redeemer ministered in the flesh, as well as Christ himself, declared that at a time which was still future, a period which they referred to as the "latter days," the dispensation of the fulness of times, the Lord would set his hand for the last time to gather and redeem his people, the covenant people of the Lord represented in the descendants of Abraham, who had been scattered among the various nations of the world, until their identity had been entirely lost, except, perhaps, as it applied to the Tribe of Judah. The manner in which this restoration was to come, the time at which it should be accomplished, the condition of the world at that time, are very clearly outlined in the Scriptures, but notwithstanding this fact no one appeared to know, and I suppose no one did know in detail, just the circumstances which would attend the opening of this greatest of all gospel dispensations. say greatest of all, because it was the dispensation, or time, when the Lord had declared repeatedly through his prophets that he would bring together in one all things from the beginning; that he would consummate his work for the redemption of his children, which had its beginning with the very commencement of the existence of man upon the earth; when the words of his servants the prophets should all be fulfilled; when his kingdom would be established upon earth; when Christ would reign personally among the people, and the will of the Father be done upon earth as it is done in heaven. You only need go to the word of the Lord as it is contained in the Bible to satisfy yourselves regarding these points to which I have made brief reference. Christ himself declared it. He taught his disciples that the time would come when he would leave them. He clearly outlined the fact that the powers of darkness, of which Lucifer, a son of the morning, who was cast down to earth, is the author and sponsor. would prevail over the Church; but that a time would come when

the gospel would be restored.

His disciples, just before his crucifixion asked him this question: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" as they understood the end of the world. Answering them, the Savior said that it was to be at a future time, when darkness would cover the earth, and gross darkness the minds of the people. It was to be at a time when people would be misled because of false teachers. It was to be at a time when the world would be in confusion; when there would be wars and rumors of war; when there would be earthquakes in divers places; when the sea would burst beyond its bounds; when tribulation would come to the people; and he said: "At that time a light shall break forth among them who sit in darkness, and it shall be the fulness of my gospel; and when that light shall break forth among those who sit in darkness, you may know that the times of the Gentiles have come in; and in that generation shall the times of the Gentiles be fulfilled."

I suppose that this congregation is made up largely of members of the Church of Jesus Christ of Latter-day Saints who are familiar with the incidents associated with the early history of the Church by which, one step after another, communication was reestablished between the heavens and the earth. The keys of the Priesthood were restored and the Church of Christ organized with authority to bear this message of restoration to the people of the world, and call them to repentance; for the Redeemer also said that this gospel of the kingdom must be preached in all the world as a witness to all people before the end shall come. It is one of the incidents connected with the many which occurred one hundred years ago to which our attention is especially called today.

Joseph Smith, an obscure farmer's boy, moved upon by the Spirit of the Lord, had gone to him and asked for wisdom, for understanding, that he might know the course which he was to pursue in order that he might please the Lord; and our Father condescended to show to him in vision, a glorious vision, the condition of the world, and warned him that priests and people alike had been misled, had gone astray; that the keys of the Priesthood, which are authority to speak and act in the name of the Lord, had been lost because of the trangression of the people, and the error into which the Church had fallen, and therefore admonished him that he should identify himself with none of the then existing sects, but bearing witness to him that the time was at hand, and that he was the instrument in the hands of the Lord through whom the gospel in its fulness would be restored. That vision was given to him early in the spring (we do not know the exact date) of 1820. No further communication was had, so far as we are aware, no direct manifestation of the presence or power

of the Lord came to this boy until three years later. Then he tells the story which brings us to the consideration of the event which occurred on the 21st of September, one hundred years ago. I ask your indulgence just for a few minutes while I read this story in the simple language of Joseph Smith himself. Should I attempt to repeat it, it might not be verbatum, and I desire that no error may enter into my remarks. So I shall take the liberty of reading from the Pearl of Great Price, the events which occurred on that never-to-be-forgotten night. Joseph Smith says:

After I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceeding white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the

fear soon left me.

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

He said there was a book deposited, written upon golden plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants;

Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummin—deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God

had prepared them for the purpose of translating the book.

After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse at it reads in our books, he quoted it thus:

"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts; that it shall leave them

neither root nor branch."

And again, he quoted the fifth verse thus:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord."

He also quoted the next verse differently:

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers, if it were not so, the whole earth would be utterly wasted at his coming."

In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ; but the day had not yet come when they who would not hear his voice should be cut off from among the people, but soon would come.

He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many

explanations which cannot be mentioned here.

Again, he told me, that when I got those plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly

messenger was again by my bedside.

He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having

related these things, he again ascended as he had done before.

By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before; and added a caution to me, telling me that Satan would try to tempt me. (in consequence of the indigent circumstances of my father's family), to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building his kingdom; otherwise I could not get them.

After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me for the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that

night.

This, my brethren and sisters, is the story of the appearance

of the angel Moroni to Joseph Smith on the night of September 21st 1823. We refer to this messenger as the "Angel Moroni." I prefer to call him the messenger sent by our Father in heaven, to communicate his will to this boy, for he was still a boy at the time. An angel to the world has become a being of somewhat incomprehensible personality, that moves with wings, a spiritual being. The word in reality means a messenger, nothing more, and in the Hebrew the word angel means a messenger from Jehovah. That is what this man Moroni was. Those of you who are familiar with the revelation given to John upon the Isle of Patmos know that the Lord manifested it to him by his angle. After recounting to us the things which this messenger said to him, John tells us:

I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

Then saith he unto me, See thou do it not; for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings

of this book: worship God.

So the word "angel" to me has this significance, and this significance only: One sent from the presence of the Father to communicate his will to his children.

An hundred years have passed since Joseph Smith told this simple story. It was published at the time. It has been before the world for a hundred years. It reveals to us this simple story without reference to other and perhaps more important events which followed after, and certain facts unknown to the world up to that time. It makes plain to us the fact that the Lord communicates his will to his children through these agencies just as he used here, that one man may speak to another; not a man, perhaps, in mortality, except as he declares the word of the Lord through the inspiration which comes to him, but nevertheless a man who has lived in mortality and who can return to earth and communicate the will of the Father to mortal beings. This is in entire harmony with the example which Christ himself gave us, for after he had suffered death upon the cross, after his body had been laid in the tomb and had been sealed there by the signet of the Roman Governor, we know that he lived again; we know that he met with his disciples; we know that he showed them the marks of the nails in his hands and feet, and the spear wound in his side, and told them to handle him and see. "for a spirit hath not flesh and bone as ye see me have;" and that it was after he had risen from the dead that he gave the commission to his disciples to go into all the world and preach the gospel to every creature, baptising them in the name of the Father and of the Son and of the Holy Ghost, and that whosoever would repent and accept this ordinance should be saved. Those who rejected it should be under condemnation.

It is an interesting fact, and well worth our consideration, that many of the things declared in this visit of Moroni to Joseph Smith have during the past one hundred years been accomplished. The plates containing the Book of Mormon were delivered into the hands of Joseph Smith six years later. The characters upon these golden plates were translated through the medium of the Urim and Thummim, that instrument used by ancient prophets of the Lord by which his will was manifested to them. We need only to go to the Bible again to find that the use of the Urim and Thummim is not a new idea, not words coined by Joseph Smith, but like all other things which occurred in connection with his ministry, simply a restoration of something which existed before. The Book of Mormon was published to the world in 1830. It has been before the world ever since. It contains the history of the ancient inhabitants of this continent. It contains the story of the ministry of the Redeemer of the world among them, and the fulness of his gospel as he taught it to them. It contains in simplicity the order of the organization of the Church as he effected it upon this continent. It contains prophecies, many or which had not been fulfilled at the time the book was published, but which have since been fulfilled. It has been subject to the criticism of the learned of the world for a hundred years, and during that period of time not one word contained in the book, not one prediction made, not one doctrine taught has ever been proven to be false or out of harmony with the word of the Lord as it has been given to mankind through his ancient prophets and those who have lived before. No such record can be found anywhere. There is no book like it. There is no book, except it be the Bible, of course, and we say the same of that, that notwithstanding the criticisms which have been made, notwithstanding the unbelief, the infidelity of the people of the world, learned men who have been critics of the Bible, they have never been able to establish its falsity, or the truth of the criticisms which they made, and they never will, because it contains the truth; it contains God's word to his children, the plan by which he designs and has always desired to redeem them from sin and bring them back into his presence. The truth never can be proven to be false. Men may doubt it, they may not believe it, they may ridicule it, they may question it, as they do, but ridicule and unbelief do not make good evidence in a court of law, and cannot be good evidence before the bar of God. For the testimony of one man, or the testimony of three men, as he declared, that they saw the plates upon which this record was written and from which the Book of Mormon was translated, that they hefted them, that they saw the inscriptions on them, that the plates had the appearance of gold, the testimony of those three men is worth more than the testimony of the whole world who say: "We do not believe, because we have not seen."

One of the important declarations made by this messenger to Joseph Smith was that the words which he quoted from Malachi, the last book in the Old Testament, were about to be fulfilled, in which it is declared that the time would come when the hearts of the children were to be turned to their fathers, and the hearts of the fathers turned to the children, showing that this scripture had greater meaning to the world than the people comprehended or that they comprehend at the present time. It was the fulfillment of that declaration which made the Latter-day Saints the only temple-building people in the world. Let me read briefly here from the Doctrine and Covenants. After the dedication of the Kirtland Temple the Prophet says:

After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the

fathers, lest the whole earth be smitten with a curse—

It cannot be supposed that this plan had all been worked out by the ingenuity of Joseph Smith and those associated with him, that it all came to fit in so perfectly. Surely some mistake would have been made had not he who controls the destinies of men and does all things properly been the author of it. All of these things had occurred, and yet the Church was not organized. There was no authority to administer in the ordinances of the After this first vision Joseph Smith did not assume authority, as some men might have done after receiving his first glorious vision, to organize the Church. He proceeded step by step; and while engaged in the translation of the Book of Mormon, he and Oliver Cowdery went into the woods to pray. In the course of their translation they had read the statement that baptism was essential for the salvation of the human family; that through faith in Christ and immersion in water, in symbolism of his death and burial and resurrection, our sins might be forgiven, washed away, and we be made clean before the Lord. And so they went out, as was their wont, and prayed to the Lord. And then what does he tell us? John the Baptist appeared to them, the man who held the keys of the Aaronic Priesthood, and who administered the ordinance of baptism to the Redeemer of the world, still retaining those keys. He laid his hands upon their heads and conferred upon them the Aaronic Priesthood. Then there was authority to preach the gospel and to administer the ordinance of baptism for the remission of sins. But it did not stop there. Ordinarily men would have regarded that as sufficient and gone on with the exploitation of their plans, had they been the plans of men. But that was not sufficient. It was necessary that the higher, or Melchizedek Priesthood be restored, and

that in the Lord's own due time was done, until the keys in their fulness came back to the earth, and they are here today and will continue here until the purposes of the Almighty shall be accomplished and Christ's kingdom established upon the earth. That is the mission of the Latter-day Saints. That is why two thousand of their sons are traveling today among the various nations of the earth bearing witness of this restoration which has taken place.

My brethren and sisters, I do not desire to prolong my remarks. I only appeal to thoughtful people of the world to study this question, to determine, if they can, its defects, its inaccuracies, its mistakes; to be familiar with the word of the Lord as it is contained in the Bible; for complete knowledge regarding the solution of these great problems can come to no man or woman except they become familiar with it all. It had its inception in the very beginning of time, as time is counted by Christian people. It began with our parents in the Garden of Eden. It has continued since and will continue until the final consummation.

I would like, by permission of Apostle Orson F. Whitney, to conclude my remarks by reading these few lines which were written by Elder Whitney on the 21st day of this month:

### TO HIS MEMORY

Joseph the Prophet, martyred saint and seer! Thy name we love, thy memory we revere. Chosen of Sire and Son, on them to gaze, When dawned the glory of the Latter Days.

Mighty thy mission, servant of the Lord; Thy word of power, a flaming two-edged sword, Hath lit the beacon, and made plain the way Of Him whose presence brings the Perfect Day.

Thine to replant the ancient Tree of Life, Balm for the bleeding nations, torn with strife. The storm still rages, but the end is near, And they who serve the Master need not fear.

Early the crimson setting of thy sun; Yet timely 'twas, for thy great task was done. Henceforth, in realms where joys celestial spring, Thou'lt reign eternally as Priest and King.

My brethren and sisters, I bear witness to the truth of these things, that the gospel in its fulness has been restored for the redemption of mankind, that Joseph Smith was a Prophet of the Lord sent to reestablish the work which the Savior established in the meridian of time, that the promises made by the Lord through his prophets will all be fulfilled. Zion will be redeemed, Judah will be gathered in from her long dispersion, Christ's kingdom will be established, and the will of God done upon the earth as it is in heaven, which may God speed, I pray, through Jesus Christ, Amen.

# DEDICATION OF THE ALBERTA TEMPLE

### Dr. John A. Widtsoe

The Alberta Temple, located at Cardston, province of Alberta, Canada, was formally dedicated to the Lord and the great work of the latter days, on the forenoon of Sunday, August 26, 1923. The dedicatory exercises were continued by afternoon and evening sessions on Sunday; forenoon, afternoon, and evening sessions on Monday and Tuesday, and forenoon and afternoon sessions on Wednesday. Eleven sessions constituted the full program of the dedicatory exercises.

The ordinance rooms, corridors and sealing room of the upper floor of the Temple had been thrown into one assembly room, and about six hundred persons were accommodated at each session of the exercises. Upwards of six thousand people attended the dedicatory exercises of this Temple.

The majority of those who attended the services were from the three stakes of the Church in Canada, but nearly two hundred visitors from the United States, mostly from Utah and Idaho, were also present. Among these visitors were President Heber J. Grant and President A. W. Ivins of the First Presidency, nine members of the Council of Twelve, the Presiding Patriarch, two members of the First Council of Seventy, and one member of the Presiding Bishopric, together with representatives of other temples, several stake presidents, many bishops, a number of representatives of Auxiliary Boards, and many other officers of the Church. It was the first time in the history of the Church that so many of the General Authorities of the Church had been assembled at one time outside the boundaries of the United States.

The exercises themselves were of the most impressive character, and will never be forgotten by those who witnessed them The spirit of the occasion rested mightily upon President Heber J. Grant, who conducted the services and offered the dedicatory prayer, an inspiring, comprehensive, and beautiful presentation and appeal to God, which was repeated at each of the sessions. The prayer was followed by the magnificent hosanna shout, in which all joined, and completed by the congregation singing the hymn, "The Spirit of God Like a Fire Is Burning." President Grant also made a notable address at each session, which in each instance fitted into the spirit of the holy occasion. Brief addresses were also made by others. President Ivins delivered three eloquent messages, and all the other members of the General Authorities present had the opportunity of bearing their testimonies three times during the sessions of the services. The stake presidencies in attendance, temple presidents, and others connected somewhat directly with the construction of the Temple, including Brother Pope, of Pope and Burton, the architects of the Temple, also spoke. Sister Martha Horne Tingey addressed the congregation at one of the sessions. The messages of these brethren and sister were nearly all directed to the special work for which temples are constructed, and carried a rich abundance of spiritual food to all present.

The singing was furnished by choirs from the three Canadian Stakes, and great praise is due the leaders and members of these organizations for the splendid rendition of beautiful music.

Although the dedication occurred at a time when fall storms are due, the days of the dedication were marked, except for a few hours, by clear skies, from sunrise to sunset, and the Temple was bathed in a flood of sunlight.

The Alberta Temple is the first temple built outside of the domains of the United States, and the first on British soil. The dedication took place within a month of the hundredth anniversary of the coming of the Angel Moroni to the Prophet Joseph Smith, when the first announcement was made in these latter days of the principles of truth which are now embodied in the temple service of the Church.

The Temple itself is a most impressive structure. The architecture is baffling, but reminds one of the pre-historic temples unearthed in Central and South America. It is in the form of a Greek cross, or, more accurately, of a Maltese cross, with a blunt tower rising from its center. The walls are massive and the foundations secure. The upper courts are covered with flower beds. At a distance, the Temple looks as if it had been carved by some gigantic power from a granite block of tremendous pro-The grounds surrounding it are laid out with great skill. The shrubbery and flowers form a combination equal to the finest in the world. The interior of the Temple likewise is finished with exquisite care and harmony. It is a joy to be within the walls of this latest addition to the Houses of the Lord. At night, two searchlights play upon the white granite walls of the Temple and it stands out of the black night with a thrilling vividness. In the presence of this building one must needs ponder, whether member or non-member, upon the vitality of an organization that can produce such structures for the glory of God and the salva-tion of man, both dead and living. There is no doubt in the souls of those who attended the dedicatory exercises that this great Temple has a tremendous future for service, the details of which are vet hidden from mortal view.

The dedicatory services ended Wednesday afternoon. On Wednesday evening the first ordinance work of the Temple was performed. About seventy-six men and women then received their endowments, and a large number of sealings of men, women and children were performed.

The dedication of the Alberta Temple was a great occasion, and will loom large upon the pages of history.

### DEDICATORY PRAYER

O God, the Eternal Father, we, thy servants and handmaidens, thank thee, in the name of Jesus Christ, thy well-beloved Son, with all the power of our being, that we are privileged this day to be present in this choice land, to dedicate unto thy most holy name, a temple of the Living God.

We thank thee, O God, the Eternal Father, that thou and thy Son, Jesus Christ, did visit the boy, Joseph Smith, Jr., and that he

was instructed by thee, and by thy beloved Son.

We thank thee that thou didst send thy servant, John the Baptist, and that he did lay his hands upon Joseph Smith and Oliver Cowdery and ordain them to the Aaronic, or Lesser Priesthood.

We thank thee for sending thy servants Peter, James and John, Apostles of the Lord Jesus Christ, who ministered with the Savior in the flesh and after his crucifixion, and that they did ordain thy servants, Joseph Smith and Oliver Cowdery, Apostles of the Lord Jesus Christ, and bestow upon them the Holy Melchizedek Priesthood, by which authority and apostleship we do dedicate unto thee, this day, this holy edifice.

We thank thee for the integrity and the devotion of thy servants, the Prophet and Patriarch, Joseph Smith and Hyrum Smith. We thank thee that they labored in thy cause all the days of their lives, from the time of the restoration of the Gospel of Jesus Christ until the day of their martyrdom, and that they were faithful even to the sealing of their testimony with their blood.

We thank thee for thy servants, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith, who have severally stood at the head of thy Church since the martyrdom of thy servant Joseph Smith, and who have led and directed thy people by the inspiration of thy Holy Spirit, and who have sent forth representatives to proclaim the everlasting Gospel in nearly every land and clime.

We thank thee for all the faithful members of the First Presidency of the Church, and for the Apostles, in this last dispensation; and for each and all of the faithful men who have min-

istered as general authorities of the Church.

O God, our Eternal Father, we pray thee to bless the Presidency of thy Church—thy servants, Heber J. Grant, Charles W. Penrose, and Anthony W. Ivins. May these men, O Father, be guided by the unerring counsels of thy Holy Spirit, day by day. May they be even as a three-fold chord that cannot be broken. May they see eye to eye in all matters for the upbuilding of the Church of Jesus Christ upon the earth.

Bless, O Father, each and all of the Apostles, the Presiding Patriarch, the First Council of the Seventy, and the Presiding Bishopric. We particularly pray for thy choice blessings to be with President Charles W. Penrose and Elders Reed Smoot, Orson F. Whitney and David O. McKay, who are unable to be present on this occasion.

Bless, we beseech thee, those who preside in all the stakes of Zion, and in all the wards and branches of the Church, and over the various quorums of the Priesthood, whether of the Melchizedek or of the Aaronic Priesthood.

Bless those who preside over the missions of the Church throughout the world, together with all thy servants and hand-maidens who have gone forth to proclaim to the peoples of the world the restoration to the earth of the plan of life and salvation.

Bless those, O Father, who have been called to preside and labor in this temple and also in other temples that have been erected to thy holy name in the land of Zion and in the Hawaiian Islands. We thank thee for all the temples that have been erected in this last dispensation, and we pray thy choice blessings to be and abide with all those who minister therein. We pray that the same sweet Spirit which is present in all of the temples that have heretofore been erected may abide with all those who shall labor in this holy house.

Bless those who preside and who labor in the Church schools which have been established from Canada in the north to Mexico in the south, and in the far off islands of the Pacific Ocean.

Bless, O Father in Heaven, all thy servants and handmaidens who hold responsible positions in the various auxiliary organizations of thy Church, whether as general, stake, ward, or mission officers; in the Relief Societies, in the Sunday Schools, in the Mutual Improvement Associations, in the Primary Associations, and in the Religion Class organization. Bless each and every one who is laboring for the benefit of the members, as well as the members themselves, in these associations.

We thank thee that thy servant, President John Taylor, and many other residents of the Dominion of Canada, came to a knowledge of the gospel and remained steadfast to the end of their lives. We thank thee, our Father and our God, for those now living, who embraced the gospel in this choice land and others who have emigrated from the United States and other countries to Canada, and that they are now to have the privilege of entering into this holy house and laboring for the salvation of their ancestors.

We thank thee, O God, for the inspiration by which thy faithful and diligent servant, President Joseph F. Smith, was moved upon to direct the construction of a temple in this favored land; and that he had the privilege of visiting this spot of ground upon which this temple now stands, and dedicating the same for the erection of a temple to the Most High God.

We thank thee for the long and faithful and diligent labors of thy servant, President Charles O. Card, the pioneer in this section and after whom this city was named, and for the faithful and diligent men who have labored in the presiding offices

in the stakes of Zion established here in Alberta.

We thank thee, O God, our Eternal Father, that the land of Palestine, the land where our Savior and Redeemer ministered in the flesh, where he gave to the world the plan of life and salvation, is now redeemed from the thraldom of the unbeliever, and is now under the fostering care of the great, enlightened and liberty-loving empire of Great Britain. We acknowledge thy hand, O God, in the wonderful events which have led up to the partial redemption of the land of Judah, and we beseech thee, O Father, that the Jews may, at no far distant date, be gathered home to the land of their fathers.

We thank thee that thy servants, the Prophets Joseph Smith and Brigham Young, were moved upon to send Apostles to Jerusalem to dedicate that land for the return of the Jews.

We acknowledge thy hand, O God, our Heavenly Father, in the fact that one of the benefits of the great world war, through which the nations of the earth have recently passed, is the opportunity afforded the Jews to return to the land of their fathers.

We beseech thee, our Father in heaven, that the victory which came to the cause of the Allies may lead to increased liberty and peace throughout all the nations of the earth.

We pray that thy blessings may be upon kings, rulers and nobles, in all nations, that they may minister in justice and righteousness and give liberty and freedom to the peoples over whom

they rule.

We thank thee that the spirit of justice and righteousness has characterized the rulers in the British Empire, and we humbly beseech thee that the people of this great nation and the peoples of the world may overcome selfishness and refrain from strife, contention, and all bitterness, and that these people may grow and increase in the love of country, in loyalty and patriotism, and in a determination to do that which is right and just.

We beseech thee, O God of heaven, that the people of Canada may ever seek thee for guidance and direction, that thy declaration that the American continent is a land choice above all other lands, and thy promise that it shall be protected against all foes, provided the people serve thee, may be fulfilled, and that the people may grow in power, and strength and dominion, and above

all, in a love of thy truth.

We thank thee, O Father in heaven, for the splendid treatment that has been accorded by the officials in the Dominion of Canada to those of thy people who have immigrated to this country, and we humbly pray thee to aid thy sons and thy daughters who have taken upon them thy name, so to order their

lives in righteousness and truth that they may retain the good will of the people of this country and merit the same because

of their good works.

We thank thee, O God, that thy Son, our Redeemer, after having been crucified and having laid down his life for the sins of the world, did open the prison doors and proclaim the gospel of repentance unto those who had been disobedient in the days of Noah, and that he subsequently came to the land of America, where he established his Church and chose disciples to guide the same.

We thank thee for restoring again to the earth the ordinances of the gospel of thy Son Jesus Christ, whereby men and women can be, in very deed, saviors upon Mount Zion, and where they can enter into thy holy temples and perform the ordinances necessary for the salvation of those who have died without a

knowledge of the gospel.

We thank thee, O Father, above all things, for the gospel of thy Son Jesus Christ, and for the Priesthood of the living God, and that we have been made partakers of the same, and have an abiding knowledge of the divinity of the work in which

we are engaged.

We thank thee for the words of thy Son Jesus Christ to the Prophet Joseph Smith and Sidney Rigdon: "This is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness, that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father, and saves all the works of his hands."

We thank thee, O Father, that thou didst send thy Son Jesus Christ, to visit thy servants Joseph Smith and Oliver Cowdery in the Kirtland temple, the first temple erected by thy people in this last dispensation. We thank thee for the words of our Re-

deemer spoken in that temple:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice. Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name. For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house."

We thank thee, O God, that by the testimony of thy Holy Spirit thou hast manifested thine acceptance of the several temples that have been erected from the days of Kirtland until this

present time.

We also thank thee for sending thy servants, Moses, and Elias, and Eliah, to the Kirtland temple, to confer upon thy servants, Joseph and Oliver, the keys of every dispensation of the gospel of Jesus Christ from the days of Father Adam down to the present dispensation, which is the dispensation of the fulness of times.

We thank thee that, through the visitation of Elijah, the prophecy of thy servant Malachi—that the hearts of the fathers should be turned to the children, and the hearts of the children to the fathers, lest the earth be smitten with a curse—has been fulfilled in our day, and that our hearts in very deed go out to our fathers; and we rejoice beyond our ability to express that we can, through the ordinances of the gospel of Jesus Christ, become saviors of our ancestors.

We thank thee, O God, with all our hearts for the testimony of thy servants Joseph Smith and Sidney Rigdon: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives, for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—that by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

We thank thee, O Father, for the knowledge which we possess, that thou dost live, and that thy Son Jesus Christ is our Redeemer, and our Savior, and that thy servant, Joseph Smith, Jr., was and is a Prophet of the true and living God. And, O Father, may we ever be true and faithful to the gospel of thy Son Jesus Christ, revealed through thy servant Joseph.

We beseech thee, O Lord, that thou wilt stay the hand of the destroyer among the descendants of Lehi who reside in this land, and give unto them increasing virility and more abundant health, that they may not perish as a people, but that from this time forth they may increase in numbers and in strength and in influence, that all the great and glorious promises made concerning the descendants of Lehi may be fulfilled in them; that they may grow in vigor of body and of mind, and above all in love for thee and thy Son, and increase in diligence and in faithfulness in keeping the commandments which have come to them through the gospel of Jesus Christ, and that many of them may yet have the privilege of entering this holy house and receiving ordinances for themselves and their departed ancestors.

We pray thee, O Father, to bless this land that it may be fruitful, that it may yield abundantly, and that all who dwell hereon may be prospered in righteousness.

Bless thy people in all parts of the world. Continue to

remember thy Saints in the Valleys of the Mountains, whereunto they were led by thy divine guidance, and where the greatest of all temples in this dispensation has been erected, and where thou hast blessed and prospered thy people even beyond

all that could have been expected.

We especially pray thee, O Father in heaven, to bless the youth of thy people in Zion and in all the world. Shield them from the adversary and from wicked and designing men. Keep the youth of thy people, O Father, in the straight and narrow path that leads to thee. Preserve them from the pitfalls and snares that are laid for their feet. O Father, may our children grow up in the nurture and admonition of the Lord Jesus Christ. Give unto them a testimony of the divinity of this work as thou hast given it unto us, and preserve them in purity and in the truth.

We now thank thee, O God, our Eternal Father, for this beautiful temple and the ground upon which it stands, and we dedicate the building, with its grounds, with all its furnishings and fittings, and everything pertaining thereunto, from the foundation to the roof thereof, to thee, our Father and our God. And we humbly pray thee, O God, the Eternal Father, to accept of it and to sanctify it, and to consecrate it through thy Spirit to the holy purposes for which it has been erected.

We beseech thee to enable us so to guard this house that no unclean thing shall enter here. May thy Spirit ever dwell in this holy house and rest upon all who shall labor as officers and workers herein, as well as upon all who shall come here to

perform ordinances for the living or for the dead.

May thy peace ever abide in this holy building, that all who come here may partake of the spirit of peace, and of the sweet and heavenly influence that thy Saints have experienced in other temples. Protect this building from the powers and elements of destruction.

May all who come upon the grounds which surround this temple, whether members of the Church of Christ or not, feel the sweet and peaceful influence of this blessed and hallowed

spot.

O God, our Heavenly and Eternal Father, sanctify the words which we have spoken, and accept of the dedication of this house, and these grounds, which we have dedicated unto thee by virtue of the Priesthood of the Living God which we hold, and we most earnestly pray that this sacred building may be a place in which thy Son may see fit to manifest himself and to instruct thy servants, and in which thou shalt delight to dwell.

All this we ask and do in the authority of the Holy Priesthood and in the name of thine Only Begotten Son, Jesus Christ

our Redeemer. Amen and Amen.

# AUTOBIOGRAPHY OF ERASTUS SNOW

Dictated to his son Franklin R. Snow, in the Year 1875

(Concluded from page 113)

At the semi-annual conference in October, 1849, I was called on a mission to Denmark, to open the door of the Gospel to the Scandinavians. At the same time Elder John Taylor was assigned to France, Lorenzo Snow to Italy, Franklin D. Richards to England, with several other elders accompanying each of us. We all took our departure from Salt Lake on the 19th of October, 1849. Our little party numbered about thirty elders, one of whom was Mr. Kinkade, of Livingstone and Kinkade, merchants bound for St. Louis, to buy goods. The chief incident of the journey was a charge made upon our party by about three hundred Chevenne Indians, during our noon halt on the Platte River, about forty miles above Fort Laramie. They were on the lookout for a war party of Sioux Indians and thought best to gobble up our little party for past-time, but we did not quite relish the sport, and having about one hundred and thirty rounds of ammunition with us, in about one minute's time, under the direction of our gallant Captain, Jedediah M. Grant, we formed into a line of battle in front of our wagons with our animals behind them on the river bank. When every man's finger was upon his weapon, awaiting orders to fire, the savage horesmen were brought to a sudden standstill. A parley was commenced which resulted in their giving us the road and they withdrew to their camps, while we made a good afternoon's march. During the night following, a party of Sioux succeded in making a descent upon their camps and drove off a number of their horses.

We went down on the south side of the Platte and reached the Missouri River at a point where now stands Nebraska City, about the 1st of December, in a blinding snow-storm, which had lasted about fourteen hours. The snow was about three feet deep when we reached the old barracks on the west side of the river, and how joyful we were at finding cabins there to shelter us and our animals. We held a meeting that evening and gave God thanks for our successful journey and safe arrival over the bleak and dreary plains. The Misouri River was full of slush ice and we saw no means of crossing it. We all joined in prayer that night, asking the Lord to cause the ice to speedily congeal and make a bridge for us to cross over. When we awoke next morning the river was gorged a little below us and was filling up with floating ice. The second day we all passed safely over with our horses and wagons, and the day after the ice broke up again and there was no more crossing the river for three weeks after.

Most of the missionaries journeyed together until we reached St. Louis, where we separated, taking different routes through the states, visiting the remnant of the Saints and gathering means for crossing the ocean.

During the week we stayed in St. Louis I had varioloid, or smallpox, in a mild form, and was very sick for a few days. suppose I must have contracted the disease on my overland journey through Missouri. Sister Streeper, my kind-hearted hostess who cared for me like a faithful mother, had a large family of children, including a young babe, which was frequently laid in the bed with me. When the pits began to appear on me and the character of the disease became known, she in her anxiety exclaimed, "Oh my poor babe, and my poor children!" None of them had been vaccinated. For a moment a feeling of grief came over me that I should be the cause of this agony, but immediately the Spirit came upon me and I said to her, "Be of good cheer. Because of what you have done for me, God will shield you and your house, and none of you shall suffer on my account." She believed my word and was comforted, and so far as I know no soul took the disease from me except Sister Felt and her infant child, she having had a few moments' conversation with me while the fever was upon me.

I sailed from Boston on the 3rd of April, in a Cunard steamer for Liverpool, where I landed on the 15th, and the following day Lorenzo Snow arrived in a sailing vessel from New York. We visited many of the churches of England, Scotland and Wales during the next two weeks and received many contributions for the support of our mission. On the 14th of June, 1850, I landed in Copenhagen, the capital of Denmark, in company with George P. Dykes and John Forsgreen. The former was an American, the latter a native of Sweden. We were met at the wharf by P. O. Hansen, a native of that city, who had embraced the gospel in America and had left Salt Lake with us but had made his way in advance of us to his native land. After a few days' rest Elder Forsgreen was appointed to proceed to the north of Sweden and visit the land of his nativity. At the time I knew not a word of the Danish language, but I applied myself to study and daily intercourse with the people, and being aided by Brother Hansen, I soon acquired a sufficient knowledge of the language to enable me to commence the work of translating the Book of Mormon and other of our religious works. I employed a good native scholar to assist Brother Hansen in the translating of the Book of Mormon, but did not allow any portion of it to go to press until I had become sufficiently versed in the language to thoroughly review every paragraph and correct the many errors which they had committed for want of understanding the true spirit and the idiom of the language in which it was written.

The first inquirers after the truth that we met with were some members of a Mr. Monster's congregation, called Reformed Baptists, many of whom received our testimony. On the 12th of August I baptized fifteen persons in the Sound, being the first baptisms in that land. On September 15th following, we organized a branch of the Church, consisting of about fifty members, and from that time forth I commenced addressing the public congregations in their town tongue. I continued to spend my time in preparing the Book of Mormon for the press and in holding Sabbath day and evening meetings in Copenhagen and its vicinity. I ordained and sent out elders and priests as the Lord opened the way, and continued to meet in council with elders, priests, teachers, and deacons, teaching them the Gospel and instructing them in their duties that they might become efficient fellow-laborers among their own people.

In May, 1851, the Book of Mormon was issued from the press and a few copies bound, ready for distribution. I had been confined about eight months so closely to my studies that I greatly needed relaxation. I therefore took a respite for about six weeks and visited England, passing through Mecklenburg, Scherin, Hanover, and Belgium. I returned rested and refreshed from my labors and commenced the work of translating the Doctrine and Covenants. I published several pamphlets upon the faith and doctrines of the Church, in the Danish language, and one in the Swedish language. In October following, I commenced the publication of a paper called the *Scandinavian Stjerne*. In all my writing, publishing, and translating I was assisted by Brother

Elder Forsgreen, after baptizing a few in his native land, was arrested by the Government officials and banished from the country. He came over to Denmark and assisted us in our labors in that land. Elder Dykes went to Holburgh, where he built up a branch of the Church and then went to Germany and assisted in the publication of the Book of Mormon in the German language. He finally became associated with Elder John Taylor.

Peter O. Hansen.

I sent out various native elders along the southern coast of Norway and Sweden and also to Iceland, where they made many friends and baptized a few believers.

On March 4, 1852, I took leave of the Saints in that country to return to my mountain home, it being twenty-one months and six days since I landed in Copenhagen. I left twelve branches and six hundred baptized members of the Church in that land, while twenty native Saints accompanied me homeward, these being the first contributions from that land to our mountain home in Deseret. From this small beginning up to this present time,

1875, over 16,000 Saints have emigrated from Scandinavia to Utah.

I arrived in the city about the last of August, 1852, and found my family still occupying their wagon beds for sleeping rooms. My eldest son, James, had died in February, 1850.

In November following, Elder Franklin D. Richards and I took a trip through the territory southward as far as Cedar City and assisted in organizing the Deseret Iron Company, to commence the manufacture of iron in that place. I took part in building a planing mill at that place. At that time the only settlements south of Nephi were one at Fillmore and three in Iron County. I attended the Legislative Assembly at its next session as a member elect from Salt Lake County.

In the summer of 1854 I was appointed by the First Presidency to preside over the churches in the western states and to organize a Stake of Zion in St. Louis, Missouri, to commence the publication of a paper, and to superintend the frontiers and the business of our emigration from Europe. I arrived in St. Louis in July of the same year and entered upon my labors, which I continued with much satisfaction and success for about two years. I published the St. Louis Luminary one year during that time, after which its publication was suspended and the subscription list, which numbered about 1200, transferred to The Mormon, published by John Taylor in New York.

In the spring of 1855 I established an outfitting post for our emigrants at a point on the Missouri River above Leavenworth, where the city of Atchison is now located, and formed a general encampment two miles from the river around a point which has since been known as Mormon Grove, that region then being unsettled. From that point-we sent out during that season more than two hundred teams, with about six hundred emigrants. one hundred of these teams being fitted out in the interest of the Perpetual Emigrating Fund Company. The means passing through my hands during five months amounted to about \$165,000. After the trains had started on the plains, I started with Brother Charles Bassett, with a light carriage and four mules, and came home, visiting the camps of the Saints by the way, and spent the winter in Salt Lake City. I returned again in the spring and continued my labors on the frontiers until the summer of 1857.

During the fall and winter of 1856-57 I visited Nauvoo and several branches of the Church through Illinois and Iowa, in company with President George A. Smith, and accompanied him to Washington, Philadelphia, New York, and Boston. It was after our return from the east, and while I was attending to emigration business, that we heard of the murder of Elder Parley

P. Pratt, who had but a few weeks before left us at St. Louis for the Cherokee country.

The United States troops were at this time being massed upon the western frontier to march to Utah, ostensibly to use up the "Mormons." A general thirst for "Mormon" blood seemed to manifest itself on the frontier, and the First Presidency issued a general call for the elders in the states to return home. After all the companies of emigrants had left I started home from Florence in company with Elder John Taylor and many other returning missionaries, and spent the winter with my family in Salt Lake City while many of my brethren spent a portion of the fall and winter in the camp watching the movements of Buchanan's invading army.

In the spring of 1858 I joined the general exodus and moved my family south as far as Provo, abandoning our fortunes and comfortable homes, and in June I returned with the Presidency and Twelve Apostles to meet Governor Cumming and Peace Commissioneres sent by Buchanan to investigate Utah affairs. The favorable result of this interview opened the way for us to return to our homes, and the 4th of July was celebrated by a general move of the people from Provo back to their homes in the north. On that remarkable day the tide in the affairs of our people turned in our favor and our enemies ceased to prevail.

I spent most of August and September in company with Charles C. Rich visiting the settlements of the Saints through all the southern portion of the territory, instructing them in the line of their duty toward the government, and troops that had been stationed in our territory, that peaceful relations might continue and prosperity come to our people.

The next two years I spent in the Territory of Utah, making improvements and providing for the comforts of my family, and traveling through the various settlements of our people at intervals, preaching and assisting in regulating the affairs of the

Church under the direction of the First Presidency.

During the administration of Governor Cumming and the presence of General Johnston's army in our midst, in the fall of 1860, a company of missionaries was sent to the Eastern States. Orson Pratt and I were sent to direct their labors and preside over the different branches of the Church. Governor Cumming and wife accompanied us on our journey across the plains. We reached Omaha on the 6th of November, 1860, the day on which Abraham Lincoln was first elected President of the United States. The following day the telegraph announced the inauguration of the rebellion in South Carolina.

Several of the party, including myself, were exposed to a cold rain and snow storm in our efforts to cross the South Fork

at Genoa. We traveled in snow and slush from there to Omaha. A severe cold fastened itself upon me and settled in my kidneys, which affected me all winter, rendering my labors through the winter quite arduous, though I continued to move about from place to place, in company with Orson Pratt, preaching much in St. Louis, Cincinnati, Philadelphia, New York, Brooklyn, Boston and adjacent cities. Our headquarters for the winter were in New York.

During all this time the Southern States were seceding and effecting the organizations of the Southern Confederacy. Both the North and the South were preparing for a conflict of arms. Our elders kept prominently before the people "the word of the Lord through the Prophet Joseph Smith in 1832, predicting this rebellion which was to commence in South Carolina." There was quite a revival among the lukewarm Saints and everywhere efforts were being made to "flee to Zion for safety," and a large

emigration from all parts of the states was the result.

After the last emigration trains were fitted out at Florence, near Omaha, and started across the plains, Elder Orson Pratt and I started with Joseph W. Young (emigration agent for that year) and some other missionaries, with light conveyances, visiting, instructing and cheering the several emigration companies as we passed them on our way, arriving in Salt Lake the latter part of September, 1861. The war was then raging between the North ern and Southern States, with the prospect of general distress through the destruction of the cotton industry of the South, so the question of shirts or no shirts loomed up before the people of Utah. At our October conference it was decided to send colonies down to the southern part of Utah, on the Rio Virgin, south of the rim of the basin, for the especial purpose of opening up cotton farms to provide for possible contingencies. Steps quickly followed for the importation of machinery for carding and spinning the cotton within our own borders. Elder Orson Pratt and I were directed to take charge of the new colonies.

On the 1st of November teams started with my family and many others of the new colony of about three hundred families, that had been selected. The next day I started with Elders George A. Smith, Horace S. Eldridge and a few others, to explore the country of the Rio Virgin and Santa Clara, in advance of the colonists, that I might be the better prepared to distribute and

locate them as they arrived.

During the preceding summer a handful of settlers from the town of Washington, under Bishop Robert Covington, and a small working party, under Joseph Horne, fitted out by President Brigham Young and others, had opened up a small cotton farm below the mouth of the Santa Clara River, and had demonstrated

the possibility of the enterprise, though when we arrived, about the 15th of November, Elder Horne's party had returned north, abandoning the enterprise as too expensive the way they had taken it, without their families, and so far from a source of

supplies.

we had to encounter.

There was a company of Indian missionaries, under Jacob Hamblin, who had their headquarters on the Santa Clara, eight miles above its confluence with the Rio Virgin, where they had a stone fort, a school house, a few rude habitations, and some flourishing gardens wherein they had demonstrated the practicality of growing many varieties of fine fruit that are not so well adapted to our northern climate. Farther up the Rio Virgin we found about seven families, under Bishop J. T. Willis, struggling to maintain a foothold near some springs on Ash Creek, which they had christened Toquerville. About eight miles farther on we found about the same number at a little place called Rockville, since named Virgin City. About ten families more were located at a place called Grafton, higher up the river.

Nearly all these pioneers of the county had come from Iron and other counties in the north, and for two years or more had feebly struggled to maintain their foothold, though at great disadvantage, being so few in number and widely separated. They were a long way from stores, shops, and other facilities, in a broken country, forbidding in all its aspects, which was rocky, sandy and barren, without roads, and where a vast amount of labor and means were necessary to make roads and overcome the natural obstacles of developing the country. All the pioneers were greatly rejoiced at the prospects of help and were ready to throw themselves and all they had at our feet to be used or directed in any way necessary for the good of the communities. Many of those who had previously penetrated this country had abandoned it in disgust, and many of my own little party looked "chop fallen" in the extreme, but Elder George A. Smith and I. inspired them with faith and hope for the future of this country, trusting in God and the strong arms and stout hearts of the colonists to grapple manfully with and overcome the difficulties

Near the junction of the Santa Clara and Rio Virgin was a slope, about two miles square, between two black ridges of lava rock and extending from the vermillion cliffs on the north to the river on the south. This slope had been decided on for our chief town, and had been christened St. George, in advance of its birth, in honor of George A. Smith, who had been the chief pioneer of the south and an early patron of the southern settlements. After visiting the chief points of interest on the Rio Virgin and Santa Clara, and encouraging the few settlers, our little party started

north, I to meet my family and emigrating colonists that were on their way south, and the balance of the party returning to their homes in the north. A severe snowstorm and subsequent cold weather, extending from November 15th to about the 25th, had caused much suffering among the journeying company, but on nearing the rim of the basin in the latter part of the month all were cheered with warm and pleasant weather, although nearly all were of long experience with frontier life.

They passed over the rugged country between the rim of the basin and the Rio Virgin, working the roads as they advanced, without serious difficulty. One man, however, who broke his wagon tire among the rocks, inquired for a blacksmith shop and was told he was already in the shop, but would find the anvil under a cottonwood tree up the Virgin, about forty miles distant.

Meeting my family and the advanced part of the colonists at Cedar City, I returned with them to the slope referred to near the month of the Santa Clara, and pitched our tents on a grassy slope and marked out the boundaries for a general encampment. Elder Pratt with his company, on reaching a point above Toquerville where the trails separated, took the left hand road, and planted themselves in the upper valley of the Rio Virgin, where subsequently we located and had sites surveyed for villages on the Rio Virgin, at Virgin City, Grafton, Duncan's Retreat, Rockville, and Springdale, all in that valley within a distance of twelve miles. Among the colonists we had two surveyors, viz.: Israel Ivins and Chandler Holbrook, the latter doing the surveying for the up river settlements of the valley and the former operating at St. George, on the Santa Clara, and other places under my direction, executing my plans laid out.

During the next few years the following towns were laid out: St. George, Santa Clara, Toquerville, Washington, Harrisburg. Leeds, Kanarra, Pinevalley, and Panacca. We organized a temporary city government in the camp of St. George and divided it up into wards, appointed a council, with marshal and assistants. We were camped in two long lines on either side of the grassy meadow, with a broad avenue between, through which ran the spring rivulet from which stock was excluded and which was reserved for playgrounds, amusements, and public meetings. Back of the lines and away from the avenue for campfires, etc., were improvised corrals. We occupied this camp three months, during which time we were exploring the country more fully for timber, building material, and agricultural lands; laid out and made roads into the timber, surveyed and built irrigating canals, the principal one of which was to take the waters out of the Rio Virgin below the town of Washington, for irrigating the lower part of the slope on which we were camped. We had to drive a tunnel fifty-two rods long through a clay foundation under the black ridge east of us for this canal, which when completed cost us about \$15,000 and covered about five hundred acres of good land. On the southeast side of the river we surveyed a field of about twelve hundred acres, which was covered by a canal taken out of the river by the joint labors of the settlers of Washington and St. George. On the Santa Clara, to the south and southwest of us, was about eight hundred acres of good land, stretching along either side of the stream for about seven miles above where it now empties into the Rio Virgin. This was mostly swamp land, where the Santa Clara sunk and was covered with a dense grove of cottonwood, ash, black, gray and white willow trees; and in subduing this bottom land and fitting it for cultivation it cost us in our future labors from \$50.00 to \$100.00 an acre.

We selected the town site for St. George towards the north west part of the slope, between the Rio Virgin canal and the vermillion cliffs to the north, which could be watered only from a series of springs which came out from the foot of the bluffs to the north. The waters from these springs were brought together by means of two irrigating ditches along the foot of the bluffs from the east and west, forming a stream sufficient for a small mill power and to irrigate two hundred acres of land. These red sand rock hills to the north, which extended in a crescent shape for about fifteen miles from east to west, and pierced at intervals by deep gorges and ravines coming down from the mountains, seem to be the terminal base of the Pine Valley mountains, which look down upon us from the north from a distance of about twenty miles. They are about 10,400 feet above sea level, and nearly 7,000 feet above the town of St. George. (See Prof. Johnson's letters in The Deseret News-an account of Prof. Powell's topographical exploration).

The townsite is about 37 degrees 7" north, and about 13 degrees 10" west from Washington, D. C., and is near the bottom of a basin about thirty miles in diameter, with a slit in the southwestern rim, through which the Rio Virgin passes. These mountain slopes serve as reflectors, concentrating the rays of the sun, causing the mercury in the heat of the summer to rise from one hundred to one hundred fifteen degrees in the shade, while the mountain breezes from the north come down on us at

night to cool us off again.

The Pine Valley mountains slope off to the north and reach the desert level about fifty miles west of Cedar City. The Kanarra or Ash Creek pass is the lowest place, and the Mountain Meadow or Magotsee pass on the west is the next lowest pass. This mountain is the source of nearly all the streams emptying into the Rio Virgin within the St. George basin. The Santa Clara

rises on the west and Cottonwood, Quail, and Ash Creeks on the southeast. This mountain, though very rough and almost inaccessible, furnished us our only saw timber for the first twelve years. Seven water-power saw mills and one steam saw mill were located on and around it. Tens of thousands of dollars were spent in making roads to them to get out the timber and tanbark.

The winters are always very mild in St. George—scarcely enough frost to interfere with plowing, and never more than slight storms that quickly melt away. The winter of our first encampment on the slope was especially mild but unusually wet. Our camp was celebrating Christmas in a dance on the greensward on our central avenue when the commencement of the rainy season put an end to our amusements. During the next forty days no twenty-four hours passed without rain, until the most dry, barren and rocky ground was miry. The snow which fell on the mountains and along the rim of the basin melted and came down in swollen torrents early in the month of January, turning the bottom lands into lakes and making rivers of mud rather than water, which bore everything before them. Our camp was aroused one morning with cries for help coming from the huts of a few settlers on the Santa Clara, whose habitations were surrounded by the flood and it was with difficulty they were rescued from their threatened fate.

Fort Clara and the missionary station ten miles up the creek were swept away and the debris of houses, furniture, etc., mingled with forest trees, came sweeping by us. For several days the Rio Virgin was booming and spreading from bluff to bluff, bearing upon its bosom forest trees from the upper valley, with all the fences and cabins with their contents, which were located along its banks.

Fortunately the first great rush of the mighty torrent was in daylight, so that the settlers all escaped by fleeing to the highlands, but with the loss of much of their substance, and many narrowly escaped with their lives. This was the greatest flood known to the oldest Indians of the country. It was a timely warning for us not to make valuble improvements on the alluvial soil of these streams, but it cut down the channels, opened out new springs and cut a large channel through the Clara swamp completely draining it for us.

GENEALOGICAL MANUSCRIPTS.—Members of the Church who have genealogical manuscripts from which names have been copied into Temple Records, are respectfully requested to send the manuscripts to the Genealogical Society of Utah Library, where they will be carefully preserved.

## HOW TO MAKE A FAMILY TREE, AND THE "APPARATUS GENEALOGICUS"

# George Sherwood

READ AT A MEETING AT 210 STRAND, LONDON, 13 MARCH, 1923

Ladies and Gentlemen, the subject of this paper was suggested to me by Lord Farrer, president of the Society of Genealogists, who pointed out that the novice often wasted so much time in learning how to set to work in this branch of knowledge, that he would appreciate a few hints from those who had learned by experience how to avoid follies and futilities which were so often to be observed, and which lead to so much waste of labor, time and money.

The whole matter drops into two parts. First, what I may call the general plan and method of working, and second, the sources of information. It is to the first that I will now address

myself.

The Apparatus Genealogicus is extremely simple, and may be mastered in half an hour. I strongly advise the novice to stick to its rules, and introduce, if he cares to, minor alterations and improvements to suit his peculiar case. These will be in the direction of improved indexes and means of ready reference, and cross reference.

The Apparatus is just this:

The Book of Evidences.

The Chart or Charts.

The Class List of Sources of Information. TII.

The Index or Indexes.

This (taking one up) is a Book of Evidences, this a Chart,

this a Class List, and this an Index.

You simply enter your facts and notes in your Book of Evidences, just as they come to hand, attempting no classification; it is on your Charts and your Indexes that you rely for the ready discovery of any given fact. And you post your facts from Book to Chart, just as in the ordinary process of commercial book-keeping, using red ink for this purpose, and marking the margins of your enteries in the Book, "Chart A", "Chart B", and so on. Your facts as set out in your charts you "red ink" with tiny numbers referring to the pages of your Books of Evidences. That is extremely simple, is it not? Yet it is not usually followed by the novice, who begins invariably, in my experience, with an attempted classification of his evidences, relying on memory for finding an item of information, and soon getting into a hopeless muddle.

Now as to your "Book of Evidences." I have found one of

this size and shape most convenient, (exhibiting same). If you

have it of white cartridge paper, with "guards," you can, as occasion requires, write out your notes on the paper, or paste them in. Do not attempt any classification. Put them in as you get them and avoid postponing that duty. In pasting or gumming it is only necessary to paste or gum the bare edges to avoid the common trouble of "cockling", and it is advisable to use the best gum.

In taking notes, put the authority or source at the head of each note, with the volume or page and the exact and precise reference to where the original book or document from which it is taken is to be found, and keep your dates to the left-hand mar-

gin, as in commercial bookkeeping.

As to your "Charts." I would like to recommend to your notice this method of constructing them (exhibiting same). You will see that this method of typing on half sheets of foolscap paper enables one to do two copies, by means of carbon sheets. The book binder will mount them on continuous linen, and there is practically no limit to their extension, laterally or vertically. They fold and open like a book for easy reference; or they can be wholly unfolded for a bird's eye view, and are incomparably superior to the clumsy method of unrolling large scrolls of paper or linen. The small red-ink numbers on them refer, of course, to your Book of Evidences, so that you can see at a glance what authority you have for any given statement; and reference to your Book will show at a glance what facts you have been able to place on a Chart and what you have not been able to so place.

The novice may like one or two hints as to "charting" his facts. You all know the sign that means marriage? (=), This sign drawn for the marriage sign is to show that there was issue, not here specified ( \( \frac{1}{k} \) ). The short drop line should always be in the center over the name of each son or daughter. If there are two wives place one on each side of the husband, if it is possible. The first wife to the left. Keep always the eldest born sons or daughters to the left of the younger, and endeavor to keep all of the same generation on the same plane, avoiding drawing them round or under those of the same generation; a common mistake that defeats the very purpose of a chart pedigree, which is to give

a bird's-eye and a relative view.

An extraordinary common failing in amateur pedigree charts is the omission of the surname—a sort of reluctance to write it down in each generation as if it were a waste of time. The surname (in block letters for preference) should, with few exceptions, appear with the Christian names of all the males in the chart. The daughters, usually, with their Christian names only. The consequence of leaving it out is that a reader, unacquainted with the family, is often uncertain about to whom the entry refers. In cataloguing pedigrees I am constantly "up against" this difficulty. You are making a record, remember, for posterity.

Another idiosyncrasy in regard to entries in Family Bibles is the tendency to leave out the *place* where births, marriages, and deaths occur. In consequence, it is often impossible now to verify them by reference to the Parish Register.

This is a Class List of Sources of Information (holding up one). In it you note your field of exploration—your authorities—so that you may keep a record of what ground has been covered. It is impossible after a little time to remember this, and such a record is useful in case your search may be handed on to someone else to complete: though, as I shall show, the field of investigation of a single family is infinite. Let me read you some of the sources worked in the pursuit of just one family—it will give an idea of their great variety and the natural order into which they fall.

Here are my indexes to this particular collection. One index of the family; one of other persons connected with it; one of every place which happens to be alluded to. These are invaluable and indispensable to the work of identifying individuals, who as you know, had a much more restricted range of Christian names

than we find people blessed with nowadays.

#### SOURCES OF INFORMATION

The sources of information for genealogical facts are infinite. We will suppose that you have exhausted your family papers and the memories of living members of your family, and that you are ready to turn to the outside world. In London the three great repositories of records are the British Museum Library, the Public Record Office and Somerset House. Their contents can never be completely indexed and they can never be exhausted by the searcher, however long his life or deep his purse. We can only make use of the indexes which are available, and which we happen to learn the existence of. Here, for example, is a list of some of the pedigrees in the British Museum, in printed books. Here is a list of some of those in Manuscript.

At Somerset House there are the vast collection of Wills, going back to the 14th century, the modern Register of Births,

Marriages and Deaths, and the Non-Parochial Registers.

To give you an idea of the vast numbers of wills, all full of genealogical facts, here is an Index for the year 1750, alone, in the principal Court, giving all the names, over 40,000, in over 4,000 wills proved in that year. I had this made myself. An average,

you see, of ten people named in each will.

At the Public Record Office, there are the vast accumulations of the records of litigation, back to the time of King John. Here is one of the Record Office lists. You will observe it is not indexed; we are making indexes to these in this office, and are constantly turning the records up and taking out the genealogical

facts. Then, of course, there are the masses of records scattered all over the kingdom in public and semi-public offices and libraries—such records as are reported upon by the Historical Manuscripts Commission, the Reports of which give a faint idea of the accumulations in local custody. Here are some of these Reports.

This office (210, Strand) is in effect an Index to many of these records. It is our business constantly to be exploring and indexing, and reporting "finds" to our clients, interested in various families. If you wish to learn more about your family than you already know, we can help you, in these directions:

We can put your pedigree in proper order in the method I have shown, or we can draft it out on vellum for its better pre-

servation.

We can give you from our Indexes references to documents concerning any family in which you happen to be interested. We can make a search to see if your pedigree has ever been worked out and supply you with a copy.

If you want a will or wills of your family looked up, we can do it and supply you with full abstracts of all the interesting facts

in them and the persons and relationships named.

If you have a mass of family papers, deeds or documents and you wish them epitomised or "boiled down," and all the facts of any value set out in intelligible form, we can do it for you. It is very desirable that this should be done as a precaution against loss by fire, etc., and the dispersion of valuable family records. Think of the masses of such records that are destroyed by fire and thoughtless destruction by people with a mania for "cleaning up." Then, finally, if you wish it, we can prepare your family history or pedigree for print, and see it through the press.

But, in any case, I would strongly recommend the inquirer into Family History to let us keep a look-out for him for "evidences," and report from time to time what we find in these masses of records, of which I have spoken, likely to interest him.

Were a star quenched on high, For ages would its light, Still traveling downward from the sky, Shine on our mortal sight.

So when a great man dies,
For ages beyond our ken,
The light he leaves behind him lies
Upon the paths of men.

Longfellow.

# SHALL WE KNOW OUR ANCESTORS

### Ruth Hatch Hale

This question confronts many when struggling to make the connecting links in their line of ancestry. My answer is, "Yes, I shall know mine." I am getting acquainted with them as I daily work on the records that tell me of their deeds of land, of their wills at the close of life, and the interest they had in their children. My love for them was begun when grandmother, father and mother told me about them.

When the spirit of Elijah began to work upon me my heart was turned to my fathers—I wanted to know more about them. I read a little book, "Lessons in Genealogy," and learned what the "country genealogist can do." I got together all the traditions of our family, made a small family record which only traced me back to my great-grandfather, Nathaniel. I learned that his wife was Achsah—her maiden name was unknown. Some New York records came into my hands and then I learned that a Nathaniel, whose wife was Achsah, had children christened in a church in

New Haven, Conn.

Imagine my joy at getting these dates and names. Then I came to Salt Lake City, joined the Genealogical Society, spending every cent I had for a membership for one year. When my kindred saw my determination to "seek after my dead," as the Prophet Joseph had told us to do, they gave me means to become a life number and assisted in making it possible for me to remain and search the old records. The days were not long enough for me to work; I was up in the morning at 3 or 4 o'clock, copying and arranging that which I had gathered by research and through correspondence. I learned then the value of the Savior's words, "Retire early that ye be not weary, and arise early that your minds may be invigorated." Many a time I have exclaimed, "How wonderful!" as family after family were connected together in these early morning hours.

A tradition of our family was that Nathaniel was a soldier in the Revolution and that he was supposed to have been drowned in Lake Champlain, when a number of soldiers were crossing the ice. I sought for some proof of this, and while I did not find just what I sought, I learned of a Nathaniel—a soldier who died of smallpox in Charleston, New Hampshire, in June, 1776, and was buried by strangers. In 1810 his remains were exhumed by men working on a turnpike. His son Oliver took the remains to his home in Vermont and interred them there. The impression came to me that this was my great-grandfather, Nathaniel. Letters began to come to me in answer to my request for information on my family name, and one of these proved to be from a third

cousin, who told me he had an ancester named Nathaniel, who was a Revolutionary soldier, and had died of smallpox in New Hampshire. Here was evidence which proved my conclusions were right.

Now I wanted to learn Achsah's maiden name. Some one had written me that it was believed to be Parmelee. From the books in the library I learned of a man by the name of Parmelee who was compiling a record of his family. I wrote him and his reply was that there were only two persons of that name in his history; one was accounted for and the other was about the age of the one I was seeking, and gave me her line of ancesty. This was not entirely satisfactory, but I clung to it: Then came my proof. While searching in the Connecticut records I found the marriage date of Nathaniel——— and Achsah Parmelee at New Haven, Conn. Why I almost shouted for joy.

Thus, little by little the links have been proven and families connected up until now I can tell you not only my second great-grandparents' names, but also the names of my third, fourth, fifth and sixth great-grandparents. Will I not know them? Yes, the same good spirit that helped me here will help me know them there.

Their hearts have been turned to me and I know they have helped me during the months and years I have labored, striving to make for my honored father "an acceptable offering to the Lord in righteousness," a book—the record of our dead—which shall be "worthy of all acceptance."

"Those who do not treasure up the memory of their ancestors do not deserve to be remembered by posterity."—Sir Edmund Burke.

"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee: thy elders, and they will tell thee." (Deut. 32:7.)

"Which we have heard and known, and our fathers have told us.

"For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children.

"That the generation to come might know them, even the children which should be born; who should arise, and declare them to their children." (Psalms 78:3, 5, 6.)

# THE LIFE BEYOND

He is not dead, but only lieth sleeping
In the sweet refuge of his Master's breast.
And far away from sorrow, toil, and weeping
He is not dead, but only taking rest.

What though the highest hopes he dearly cherished All faded gently as the setting sun; What though our own fond expectations perished Ere yet life's noblest labors seemed begun.

What though he standeth at no earthly altan, Yet in white raiment, on the golden floor, Where love is perfect, and no step can falter He serveth as a priest for evermore!

O glorious end of life's short day of sadness,
O blessed course so well and nobly run!
O home of true and everlasting gladness,
O crown unfading! and so early won!

Though tears will fall we bless Thee, O our Father, For the dear one forever with the blest, And wait the Easter dawn when thou shalt gather Thine own, long parted, to their endless rest.

### **FLOWERS**

Food and raiment are for the body, but flowers!—flowers are for both body and soul. When my lips are palsied by great emotions—love, gladness, sorrow, death—and the words I would

write come not, then I send soul-messengers-flowers.

When I look upon a rose, all nightmares of atheism vanish; when I inhale the rare perfume of violets, I bow to the Master Chemist; when my pencil tries to trace the graceful flutings of the dahlia, or my brush match the exquisite color blendings of the modern gladiolus, I reverently acknowledge the High Hand of Art.

Some days, when I am in perfect attune with the Creator—God, I know I hear melodies, strangely sweet, amongst my flowers, and songs—songs like the morning stars must have sung together

at the birth of Him-the Rose of Sharon.

Without flowers my body could live, but I know my soul

would starve.

-Will P. Snyder.

# A HEBREW PROCLAMATION IN PALESTINE

## J. H. A.

Palestine, the Holy Land, lies between the Mediterranean and the river Jordan. It was formerly a villayet of the Turkish province of Syria. Jerusalem, the Holy City, was surrendered to the British on December 9, 1917. Palestine remained under British military administration until July, 1920, when Sir Herbert L. Samuel, a Jew, was appointed High Commissioner and a civil government was established. In July, 1922, the permanent government was established. In the same month, the permanent mandate over Palestine was awarded by the League of Nations council to Great Britain, and it is now a part of the British empire.

Transjordania, is the territory east of the Jordan, and east of that is Mesopotamia, now known as the Kingdom of Iraq; these are under British protection. The Kingdom of Hedjaz is south of Palestine, in Arabia. Great Britain assisted in the establishment of this government. Syria, north of Palestine, is under

French control.

Notwithstanding diplomatic and other efforts to wrest from Great Britain the control of Palestine, the British government and people have a fixed determination to retain the Holy Land in order to provide a national home for the Jews. The latter represent the controlling factor in Palestine, with due regard for the feelings and rights of other peoples there; but the controlling factor nevertheless. That they regard this as the definitely settled conviction is clearly shown by announcements made from time to time, typical of which is a proclamation in honor of the soldier dead who fell in the rescue of the land from Turkish control. This proclamation, issued on the anniversary of the capture of Jerusalem—December 9—is in Hebrew, and is headed "Hear, O Ye Fallen." A free translation of a significant and interesting portion of the same, from the Hebrew of Ittamar Ben-Avi, is as follows:

Five years already! Say they who saw Jerusalem prostrate, devoured by famine, disease, and Turkish greed—who saw the

Turks in their last headlong flight.

Only five years! Answer those others who had been exiled from afar, and who once more returned to find the city of their longings freed from care, rejoicing in her British deliverers, stepping forward boldly with hope renewed, pressing on to her great future, helped by her long lost sons.

Five years—but a flashing moment in the infinity of time; scarce a dream's span in the history of the most ancient of peo-

ples! Yet measure them by the gauge of past epochs of Israel's history, be they epochs of revival or epochs of anxious expectation; then how great is the sum of these years, how crammed with

attainment, how epic in their promise for the future!

Listen! From tower and rampart, from hill and valley, sound the bugle call on this morrow of the day of triumph: "Canst thou awake, greatest of Cities! And thou, O ancient Race, canst thou arise, after all thy sore destruction, to keep this Day of Deliverance! If but yesterday two races have fought and blood has flowed—still show thyself compassionate and long-suffering; strive but a moment to sink the memory of the bitter past. Look at nature with its reviving life, its new-springing flowers and fresh green life, and put away gloom, and share in the joy of thy fellows.

"No longer shall this crown of cities be a wilderness; no longer need Israel in helplessness await signs and wonders. Through the whole world resounds the same call to the heirs of the Maccabees; and the tramp of Hebrew soldiers has again been

heard on Scopus.

"Pharaoh, Nebuchadnezzar and Titus are not; gone, too, are Memphis, Babylon and Rome; and there, in that Cemetery on the white road to the Mount of Olives, among the Crosses of the Christian fallen and the Crescents of the Moslem dead, the Shields of David proclaim to all who pass that staunch souls can still arise, fresh tears can still be shed, new sacrifices still be made, to raise once more the fallen walls and bring down again the glory of the Divine Presence on the hilltops of Israel and Judah."

Turn to those graves, bathed in the golden winter sunshine. Count their serried ranks; read the fading names. See them, shoulder to shoulder, the thousands of fallen, brought here to their last rest from all the ends of Judea and round about Jerusalem. How mighty was that host of heroes who gladly cast aside their lives in their iron resolve to free this holiest of cities from

the grip of that most unholy of nations!

The kilted Scotsman from his rugged hills, who fought the foe at Gaza of Samson memories; the town-dweller from murky, London, conqueror of Beersheba; the miner fresh from the pits of South Wales, who stormed the Mizpah of the prophet Samuel; the Irishman rejoicing for once to scale both Ebal and Gerizim; the lusty South African, to whose share fell the crossing of those ancient rivers, the Yarmuk, Jordan and Kishon; the emu-feathered New Zealander, victor in Samaria and Galilee; the Australian, perfection of manly physique, deliverer of Gedera, Ekron, Mikveh and Kishon, and best-beloved by the daughters of Judah; and still they rise from their graves on Mount Scopus. From all the ends of the world had they come; from the Punjab and

Malabar, Bombay and Calcutta, Ceylon and Bengal; French soldiers also, in their sky-blue garb, a company of Italians, Armenians too, and the Beduin of Feisal and Abdullah who were likewise moved to cast out the Turk.

All had come to this piece of the East, had endured the burning steppes of Edom, the swamps of Mesom, the poisonous malaria of the Jordan Valley, the scorching Dead Sea, the scorpions of Gilead; night and day they watched, night and day they threaded Palestine's tortuous ways, waded through her mire, battled with her winds and blizzards, her droughts and siroccos

and winter deluges.

And highly must we praise those "Judeans;" they came from Egypt, they hastened from distant Canada, from Shanghai, from Tokyo, from Rio and Panama, unshakeable in their fierce longing to fight again for their mother country after those centuries of exile. Ye came, and ye helped to conquer; ye wiped out the shame of your defeat by Titus. No more shall your people exist on vain longings for the future. There in your corner, knit together by the same glorious death with the free sons of sixty peoples and tongues, ye summon forth your brothers from their exile, call them to new works, and are yourselves the cornerstone of a revitalized Nation!

So long as we have breath in our bodies, blood in our veins, and feeling in our hearts—that Cemetery will be to us holy

ground.

He may be great who proudly rears
For coming years strong pyramids;
But greater he who hourly builds
A character by noble deeds.

He may be wise whose mind is filled With all the wisdom time has given; Who sees and does his duty well Is wiser in the sight of heaven.

It may be great to deck the walls
With pictures by rare genius wrought;
Greater it is to line the soul
With tints and gems of noble thought.

He may be great who can indite
Songs that shall every bosom thrill;
He who knows how to make his life
A poem grand is greater still.

-Selected.

## GENEALOGICAL CONVENTIONS

On Sunday, June 17, 1923, a largely-attended convention of genealogical workers of Hyrum, Logan, Cache, Oneida, Franklin and Benson Stakes was held in Richmond Tabernacle. The Genealogical Society of Utah was represented by Bishop Joseph Christenson and Elder William A. Morton, and there was an attendance of 392 representatives from the six stakes, among them a goodly number of stake and ward authorities, whose presence was greatly appreciated.

Three sessions were held and much interest was taken in the day's proceedings. At the initial meeting, Smithfield Ward Choir rendered a number of choice selections, as did also Lewiston Ward Choir in the afternoon and Richmond South Ward Choir at the evening session. A quartette, composed of members of the last-named choir sang in a pleasing manner the song, "See the

mighty angel flying."

The opening address was delivered by Elder William J. Harrison, chairman of the Genealogical Society of Benson Stake. He was followed by Bishop Joseph Christenson, who gave helpful suggestions to stake and ward workers and valuable instruction pertaining to genealogical and Temple work. In the course of an interesting address President James W. Funk, of Benson Stake, said the glorious work of salvation for the dead, carried on by the Church of Jesus Christ of Latter-day Saints, distinguishes it from all other churches and is evidence that it was established by Him whose name it bears.

Elder William A. Morton delivered an impressive address. He referred to the last quarterly report issued from the Logan Temple, which showed that as much work had been done in the holy house this year as was done during the entire year 1922. He urged those present who were not members of the Genealogical Society of Utah to become members, and to avail themselves of

the privilege of the society's library.

Elder Frederick Scholes, chief recorder in the Logan Temple, gave valuable instruction pertaining to the keeping of family and

Temple records.

The speakers at the afternoon session were President Samuel Parkinson and Elder Joseph G. Nelson, of Franklin Stake, Elder Frank Ballif, of Oneida Stake, Elder C. F. Olsen, of Hyrum Stake, and Elder William A. Morton. A sacred solo was pleasingly sung by Sister Ethelen Taggart, of Lewiston First Ward, and the remainder of the time was occupied by Bishop Joseph A. Christenson in answering written questions.

At the evening meeting a short, preliminary address was de-

livered by Elder William J. Harrison. He expressed his delight with the convention, which, he felt confident, would be attended

with good results.

Elder Joseph R. Shepherd, President of Logan Temple, deeply regretted his inability to be present at the other sessions of the convention. He delivered an interesting and inspiring discourse. In the great work of salvation for the dead the love of God is clearly manifest. He has made provision by which all mankind shall, either in this life or in the life to come, have the privilege of hearing the glad tidings of salvation, and of accepting the principles of eternal life. The ordinances of the Gospel, however, can be performed only on earth, and whatsoever is bound on earth, by the authority of the Holy Priesthood, shall be bound in heaven. The speaker hoped that the time would speedily come when more young people would be engaged in genealogical and Temple work. Spoke in high praise of the work that has been done by the Genealogical Society of Utah.

After short addresses by Bishop Joseph Christenson and Elder William A. Morton, the choir sang "Death, where is thy sting?" and the benediction was pronounced by Elder Joseph A. West, of Cache Stake.

On Sunday, July 23 last, the Genealogical Societies of Bear River and Malad Stakes held a convention in the Stake Tabernacle at Garland. There was an attendance of nearly 400 persons. Bishop Joseph Christenson and Elder William A. Morton were present as representatives of the Genealogical Society of Utah, and other Salt Lake visitors were Elder Harry H. Russell and his wife, Mrs. Dollie E. Russell. There was good, spirited singing on the part of the choir and congregation, and a delightful spirit pervaded the three sessions of the convention.

President Peter M. Hansen, of Bear River Stake, delivered the opening address, encouraging the brethren and sisters in the noble work in which they are engaged—that of seeking after their

dead and working for their salvation.

A favorable report of the work in Malad Stake was given by Chairman Thomas J. Howell, and a similar report was given by Chairman James H. Hess, of Bear River Stake. "How to bring our message effectively before the people" was the subject of an address by Elder William A. Morton. Miss Lucile Burnhope played a violin solo, with piano accompaniment by Mrs. Marguerite Burnhope Harris. Elder Lamar W. Harris gave an inspiring talk, after which Elder Harry H. Russell gave helpful suggestions concerning the proper keeping of records.

At the afternoon meeting Elder William King read a com-

piled report of work done in Bear River Stake; Elder William Gibbs, of the Presidency of Malad Stake, gave a spirited address; Bishop Joseph Christenson imparted valuable instruction to stake and ward committees, and short addresses were delivered by Elders Morton and Russell.

The closing session of the convention was held at 5 p. m. The first speaker was Elder Ralph J. Harding, of Malad Stake, who gave an interesting account of his success in gathering genealogies. "Am I my brother's keeper?" was the subject of an able address by Elder Clarence E. Smith, of Bear River Stake Presidency. A very impressive testimony was borne by Sister Dollie E. Russell, and a splendid Gospel discourse was delivered by Bishop Joseph Christenson, who also answered questions pertaining to genealogical and Temple work. Concluding remarks were made by Elders William A. Morton and Harry H. Russell.

Chairmen Howell and Hess expressed their delight with the convention and thanked the people of Garland for the kind way in which they had treated the visitors.

The singing of the Doxology, and benediction by Elder A. L. Wight, brought a highly successful convention to a close.

A convention of genealogical workers of Summit stake was held at Oakley, Summit county, Sunday, August 12 last. Elder Jacob Gates and his wife, Sister Susa Young Gates, were in attendance as representatives of the Genealogical Society of Utah. President Thomas Allen and Counsellors, Ralph W. Maxwell and John W. Lamb, were present, also the bishops of the fifteen wards in the stake, members of the stake genealogical committee, and a genealogical representative from each ward. These, with a large number of others, filled the chapel to its capacity. Three sessions were held, all of them of a highly interesting and instructive character. Reports were given of the work in the respective wards and timely addresses were delivered by the visitors from Salt Lake City, and also by President Allen. Among the subjects treated were the following: "Reverence for sacred places," "Benefits of membership in the Genealogical Society of Utah," "The keeping of living records," "Temple and Temple work." Much valuable information was imparted in answers that were given to questions. The convention was pronounced a decided success.

# JOSEPH ROYAL MURDOCK

Joseph Royal Murdock, son of Nymphas G. Murdock and Sarah Malissa Barney, was born August 11, 1858, at Salt Lake City, Utah. His educational opportunities, judged by the standards of today, were very limited; but in the eyes of his schoolmates and the community were of a high order, he having the privilege of seven months' training under Dr. Karl G. Maeser, at the Brigham Young Academy, now the Brigham Young University, Provo, Utah, after having completed the elementary school work then offered by the common schools of the State. This college work was finished in June, 1877, he being then less than 19 years of age, at which time he was considered sufficiently trained and educated to teach others. He was principal of the public school in the mountain village of Charleston for a period of seven years, a humble profession from which many of the world's great ones have begun a flight that has carried them to eminence.

However, Mr. Murdock, during these years, was not concerned alone with the education to be found in books or under the eve of a preceptor. In 1872 he moved with his mother to Charleston, Wasatch County, Utah, and under the guidance and direction of a shrewd and practical father had charge of the reclamation and development of their new farm. His father's other wife, Esther M. Davis, remained at the old home in Salt Lake City, which of course, necessitated the frequent and prolonged absence of his father from the Charleston home. Thus J. R., as he had now become known, was given at an early age the care and responsibility of a new farm that required the construction and management of ditches and canals. This planted and fixed in his life and character habits and experiences that became the foundation of his monumental life's work. Gradually he acquired an equal interest and ownership with his father in the farm, livestock, sawmill, creamery, and merchandising business they had developed at Charleston, and was made general manager of same.

In 1903 he moved his family to Heber City and became widely interested there, with other business associates, in merchandising, banking, sheep business, and various other enterprises. His business relations finally led him back to Salt Lake City, where he became the promoter and moving spirit of the Utah Oil Refining Company and the Sugar Centrifugal Discharger Company, being the first president of both.

Soon after his removal to Heber City Mr. Murdock became greatly interested in the opening and settlement of the Uintah Indian Reservation in Eastern Utah, particularly in the proper



JOSEPH ROYAL MURDOCK



determination of water rights and the location and construction of many canals necessary to the development of the Uintah Basin. The foundation of the work well laid, he turned his attention to the Provo River System, which was then generally supposed to be developed to its capacity, and out of its surplus waters, supplemented by a pumped supply from Utah Lake, has developed the Provo Reservoir Company and the Utah Lake Irrigation Company canal systems, which have brought under cultivation many thousands of acres of virgin soil and provided good homes for thousands of Utah's best citizens.

In addition to his many business interests, Mr. Murdock has not been unrecognized in civic and political life. In politics he is a democrat, and as such was successively elected a justice of the peace, mayor of Heber City, county commissioner of Wasatch County for two terms, member of the constitutional convention in 1895, representative from this county in the first state legislature in 1896, and state senator from 1901 to 1905. At present, 1923, he is a member of the Utah Water Storage Commission and president of the Utah Irrigation and Drainage

Congress.

Mr. Murdock, although not a pious or sanctimonious man, has always been active and energetic in all that he had to do with the religious life of the community and people. When eight years of age he was baptized into the Church of Jesus Christ of Latter-day Saints and became a member of the Seventh Ward of Salt Lake City. He has been active in the office of deacon, ward teacher, elder, and counselor to his father in the bishopric of the Charleston Ward. He filled an honorable mission in the Northwestern States from 1880 to 1882, and in January, 1901, was chosen first counselor to President William H. Smart in the stake presidency of the Wasatch Stake of Zion, which position he held until the removal of President Smart to Uintah Stake, in 1906, when he became president of Wasatch Stake, where he still lives and holds that office. He has always been a firm and constant believer in the principles and doctrines of the Church into which he was initiated as a boy, and still feels and believes that support and service to that Church are paramount to all else that life holds. In that support and service, however, he believes there is no greater element or factor than that represented in the reclaiming of the waste places, the building of prosperous and happy homes.

In his father's will it was provided that he should spend \$2,000. out of the estate for the purpose of genealogical and temple work. In compliance with that mandate he has procured the services of Miss Annie Lynch, a trained genealogist, who has made three trips to the Eastern States and has succeeded in

obtaining the names of about one thousand members of the Murdock family, not heretofore known to the Utah branch of the family and has traced its ancestry to Robert Murdock, who was born in Sterlingshire, Scotland, in 1665, but who came to America and founded a home in Plymouth, Massachusetts. Miss Lynch has also obtained the names of about twelve hundred and fifty members of the family of Sally Bonnie, first wife of Joseph Murdock, father of Nymphas C. Murdock, whose will provided funds for this search, and about seventeen hundred names of members of the family of Sally Stacy, second wife of this same Joseph Murdock, and mother of Nymphas C. Murdock, the Stacy record having been traced back to the year 1580, to a home in Barking, Essex County, England, from whence the progenitors of the American family removed in early colonial days. It is a matter of family pride to find that Lieutenant Colonel William Stacy was presented with a gold snuffbox by General George Washington for distinguished bravery and service in the Revolutionary War.

Mr. Murdock has been happy in his family life and associations. He was married to Margaret Wright, daughter of William and Jemima (Deands?) in November, 1878, in the Endowment House in Salt Lake City. To them have been born eleven children, ten of whom are now living, and forty-three grandchildren, forty-one of whom are still living, the entire family being near each other and in close communion and association.

# THE NAME OF PLATT

This name is classified among names from nature, and also from utensils. It is from Plathe, a local name meaning plain, or the Anglo-Saxon Blaed, meaning glory. It is described as a corruption of Plott, which signifies a piece of flat ground, and was first bestowed upon some person who lived on or near such ground. The earliest reference we have to any particular person of the name is Sir Hugh Platt, 1552-1611, who was a writer on agriculture and an inventor. He was amply provided for by his rich father, who was a London brewer. There are eight British crests for the name Platt, five persons of that name have served in the United States Congress. There are twenty-two works containing Platt genealogy and there were fifty-five Platt families of Connecticut in 1790.—Genealogy Magazine (New Jersey.)

## MURDOCK GENEALOGY

## COMPILED BY ANNIE LYNCH

# (Continued from page 144)

JOSEPH ROYAL MURDOCK<sup>6</sup> (Nymphas Coridon, Joseph, \* 183. William, 3 Samuel, 2 Robert 1) was born in Salt Lake City, Utah, 11 Aug., 1858. He married 28 Nov., 1878, Margaret, daughter of William and Jemima (Dands) Wright of Liverpool, Eng. She was born 11 Aug., 1860.

#### Children

- 274. i. MIMA MELISSA, b. 26 Nov., 1879 in Charleston, Wasatch Co., Utah.
- 275. ii. Maggie Josephine, b. 6 Oct., 1883 in Charleston.
- 276. iii. Royal Joseph, b. 19 Apr., 1885 in Charleston.
  277. iv. Nymphas Warren, b. 17 June, 1887.
  278. v. Sarah Emeline, b. 14 Apr., 1889.
  279. vi. Emer Wright, b. 22 Sept., 1891.
- 280. vii. Chloe, b. 24 Apr., 1893.
- 281. viii. CORA, b. 13 Jan., 1895.

  ix. IRA BARNEY, b. 8 July, 1899; d. 6 June, 1904.

  282 x. Nellie, b. 13 Dec., 1900 in Charleston.
  - xi. Erma, b. 6 July, 1904 in Heber City.
- EUNICE LOUISA<sup>2</sup> MURDOCK<sup>6</sup> (Nymphas Coridon, Joseph, 4 184. William, 3 Samuel, 2 Robert1) was born in Salt Lake City 27 May, 1863 and died in Provo, Utah. She married 20 Apr., 1881, William Capner Hanks, son of Ephrain and Jane (Capner) Hanks.

### Children born in Charleston

- WILLIAM MURDOCK, b. 1 Dec., 1882; m. 5 Nov., 1909 Ida Folland.
- ii. NYMPHAS CORIDON, b. 3 Nov., 1883; m, Dec., 1919 Mary Elizabeth Sheve.
- iii. HATTIE JOSEPHINE, b. 29 Nov., 1885; m. 1 Dec., 1903, Stanley Marchant.
- iv. Frederick E., b. 7 Sept., 1887.
   v. Esther Maria, b. 16 Oct., 1889; m. 3 July, 1907 Ernest Fawlks.
- vi. ALVA M., b. 25 Jan., 1891. vii. Joseph E., b. 13 Dec., 1894. viii. Reed, b. 23 June, 1896.
- ix. CLYDE C., b. 5 Sept., 1900.
- x. EUNICE L., b. 10 Feb., 1904.
- 185. ALVA NYMPHAS MURDOCK<sup>6</sup> (Nymphas Coridon, Joseph, 4 William,3 Samuel2 Robert1) was born in Salt Lake City

2 Apr., 1865. He married (1) 29 June, 1887, Maggie Jean, daughter of Andrew and Jean (Allen) Watson. She was born in Provo, Utah 21 Dec., 1865 and died 16 Apr., 1904 in Salt Lake City. He married (2) 25 Oct., 1905, Sarah Christina, daughter of Christian Peter and Mary (Mathews) Larsen. She was born 27 Aug.. 1875 in Manti, Utah.

#### Children of First Wife

i. ALVA FREDERICK, b. 19 May, 1888 in Charleston, Utah. ii. LACY JEAN, b. 1 Apr., 1890 in Charleston, Utah; d. 10 Jan., 1891.

iii. Ervin Watson, b. 22 Jan., 1892 in Midway.

284. iv. Luella Pervia, b. 21 Dec., 1893 in Charleston.

285. v. Sterling Andrew, b. 18 Sept., 1895, in Charleston.

vi. Ezra Allen, b. 26 July, 1898 in Charleston.

vii. Margarette, b. 22 July, 1900 in Charleston.

286. viii. Florence, b. 2 Sept., 1902 in Charleston.

#### Children of Second Wife

i. Marion Larson, b. 5 Aug., 1909 in Provo, Utah.

ii. LELAND NYMPHAS, b. 8 Oct., 1910 in Charleston. iii. IDA MARY, b. 6 May, 1912 Sugar City, Idaho.

iv. Mable, b. Sept., 1914 Sugar City, Idaho.
v. Stanley, b. 24 Oct., 1915 Sugar City, Idaho.
vi. Fawn Christian, b. 4 Feb., 1917 Sugar City, Idaho.
vii. Bernett R., b. 19 Oct., 1920, Sugar City, Idaho.

ELLA MARIA MURDOCK<sup>6</sup> (Nymphas Coridon,<sup>5</sup> Joseph,<sup>4</sup> William,<sup>3</sup> Samuel,<sup>2</sup> Robert<sup>1</sup>) was born in Salt Lake City 22 Feb., 1871 and married 22 Dec., 1892 Henry Fowles 186. Watson, son of Thomas Squires and Elizabeth (Honeyman) Watson. He was born 6 Dec., 1869.

#### Children

i. LACY ELIZABETH, b. 14 Nov., 1893, Park City, Summit Co., Utah; m. 19 Feb., 1913 Joseph F. Swain.
ii. Harry Murdock, b. 16 Nov., 1895 in Park City.
iii. Nymphas Coridon, b. 7 Mar., 1898 in Heber, Utah; m. 31

Jan., 1923 Ethel Fern Moulton.

MAUDELLA, b. 22 Feb., 1900 in Heber; m. 10 Sept., 1919, Charles Albert Shelton.

v. ELVERA, b. 9 June, 1902 Charleston, Utah. vi. THALIA, b. 24 Apr., 1904 Charleston Utah.

vii. SINA MAY, b. 6 May, 1906 Charleston, Utah. viii.

yiii. Maria, b. 16 Oct., 1908 Charleston, Utah.
ix. Esther Melissa, b. 13 Apr., 1910; d. 2 Feb., 1913.
x. Thomas Squire, b. 19 Aug., 1912.
xi. Robert Simpson, b. 24 Sept., 1914.

ELIJAH G. MURDOCK<sup>6</sup> (Abraham R,<sup>5</sup> Samuel,<sup>4</sup> John,<sup>3</sup> Benjamin,2 Robert1) was born in Palmer, Mass., 3 Mar., 1819. He married 27 Apr., 1843 Nancy A. Pond of Palmer.

## Children born in Palmer

i. Infant Son, d. 2 Aug., 1845. ii. Francis A., b. 4 May, 1847; m. 22 Dec., 1870, Ethelbert W. Andrews and had William E., Beatrice R., and Marian N.

iii. George A., b. 19 June, 1851.
287. iv. William P., b. 28 July, 1853; d. 16 Sept. 1858.
v. Вектна J., b. 15 Dec., 1859; m. 20 Oct. 1880, George P. Rich.

ABRAHAM R. MURDOCK<sup>6</sup> (Abraham R,<sup>5</sup> Samuel,<sup>4</sup> John,<sup>3</sup> 188. Benjamin,2 Robert1) was born in Palmer, Mass., 3 Feb., 1822. He married 14 Aug., 1843 Nancy Brown.

# Children born in Palmer

i. Mary L., b. 20 Aug., 1852; d. 21 Feb. 1876.

ii. Martha J., b. 25 Dec., 1857; m. 22 Nov., 1882, George Clough.

EMELIUS B. MURDOCK<sup>6</sup> (Abraham R,<sup>5</sup> Samuel,<sup>4</sup> John,<sup>3</sup> 189. Benjamin,2 Robert1) was born in Palmer 5 July, 1825. He married 28 May, 1847, Phebe C. Chapman who died 27 Nov., 1882.

## Children born in Palmer

i. Cora Calista, b. 23 Feb., 1853. ii. Clara Maria, b. 27 Jan., 1855; m. 17 Sept., 1873, Philip Potter. iii. Herman Everett, b. 2 Sept., 1865.

190. CHARLES H. MURDOCK<sup>6</sup> (Abraham R,<sup>5</sup> Samuel,<sup>4</sup> John,<sup>3</sup> Benjamin,<sup>2</sup> Robert<sup>1</sup>) was born in Palmer, Mass. 21 Apr., 1833. He married May, 1855 Mary S. Stebbins of Palmer.

# Children born in Palmer

i. Catie L., b. 19 June, 1856; m. Charles J. Beardsley.
ii. Lewis F., b. 25 Jan., 1858.
iii. Ida E., b. 20 Apr., 1860; d. 13 May, 1886; m. 1 June, 1883, Arthur J. Lane.

iv. Anna K. b. 2 June, 1866.v. Carrie E., b. 5 Jan., 1873; d. 17 July, 1877.

190a. HENRY MARTYN MURDOCK<sup>6</sup> (Hiram, Samuel, Benjamin, 3 Benjamin,2 Robert1) was born in Gouvereneur, N. Y., 19 Oct., 1825 and died 7 Oct., 1899. He married (1) 12 Jan., 1848, Cornelia A. Sanford, who died 8 Oct.,

1864 at Pontiac, Mich. He married (2) 22 Dec., 1865, Sarah Jennie Allen. He was a physician of New Richmond, Wis.

# Child of First Wife

i. MARY ESTELLE, b. 14 Jan., 1851, in Pulaski, N. Y.; d. 18 Jan., 1853.

# Children of Second Wife

- i. Nellie, b. 20 March, 1868; m. 16 Jan., 1888, Lewis M. Winters and had a son, b. 31 Oct., 1888 and d. 3 Nov., 1888.
- ii. HENRY ALLEN, b. 18 Dec., 1870; d. 11 Dec., 1897.
- Samuel Sabin Murdock<sup>6</sup> ( Hiram, <sup>5</sup> Samuel, <sup>4</sup> Benjamin, <sup>3</sup> 191. Benjamin,2 Robert1) was born in Townshend, Vt. 12 July, 1830 and died 3 May, 1900. He maried 23 Sept., 1852 Mary Ann Peck. He was founder of Murdock, Minnesota, and the owner of a 2000 acre farm. He removed to Phoenix, Arizona.

#### Children

i. Clara Hannah, b. 21 July, 1853, in Murdock, Swift Co., Minn.;

CLARA HANNAH, b. 21 July, 1853, in Murdock, Swift Co., Minn.; m. 14 May, 1879, Rev. Earl Ansel Holridge and had Mary, 3 Oct., 1880; Helen, 3 Nov., 1883; Margaret, 13 Oct., 1889; d. 5 Aug., 1890; and Earl Ansel, 3 Sept., 1891.
 EMMA VALERIA, b. 1 Apr., 1857, in Phoenix, Arizona; m. 26 Sept., 1877, Frederick Butler Kenner, who d. 25 Feb., 1889. Children: Charlotte H., b. 20 Sept., 1878; Valeria M., b. 27 May 1880; d. 3 May, 1882; and Sabin M., b. 21 May, 1884.
 WILLIAM PECK, b. 6 May., 1859, in Phoenix, Ariz.; m. 23 Feb., 1881, Stella Hand and had Samuel Sabin, 3 June, 1885.
 HOLLIS DEAN b. 20 July, 1865; d. 13 Aug., 1896; m. Abbie

iv. Hollis Dean, b. 20 July, 1865; d. 13 Aug., 1896; m. Abbie Maria Wood.

v. Frederick Sabin, b. 13 March, 1872, in Phoenix, Arizona.

vi. RALPH ORLEANS, b. 29 Feb., 1876.

Hollis Reed Murdock<sup>6</sup> (Hiram,<sup>5</sup> Samuel,<sup>4</sup> Benjamin,<sup>3</sup> Benjamin,<sup>2</sup> Robert<sup>1</sup>) was born in Townshend, Vt. 15 Aug., 1832 and died 14 Jan., 1891 in Stillwater, Min-192. nesota. He married Sarah A. Rice of Wegatchie, N. Y., daughter of Herman and Amanda Rice. He resided in Stillwater, where he was mayor, member of the legislature and judge. He had no children, but adopted a brother and sister, Alice and Robert C. Rice.

GEORGE WILSON MURDOCK<sup>6</sup> (Hiram, <sup>5</sup> Samuel, <sup>4</sup> Benjamin, <sup>3</sup> Benjamin,2 Robert1) was born in Pulaski, N. Y. 25 Sept., 1843. He married 15 Oct., 1875 Mary S. Paulding. He was a physician of Cold Springs, N. Y. and was assistant surgeon in the Civil War.

# Children born in Cold Springs

i. James Paulding, b. 11 Sept., 1880. ii. Eleanor Hollis, b. 25 May, 1887.

iii. Marion, b. 10 May, 1890.

# BRIGHAM YOUNG GENEALOGY

# COMPILED BY SUSA YOUNG GATES AND MABEL YOUNG SANBORN (Concluded From Page 135)

### Corrections and Additions

Vol XI, No. 1, page 24.

JOHN<sup>4</sup> Young II, and his wife, Sarah (McCleave) Young, had a third child; two only are given in the record, i. Lydia, and ii, John McCleave. iii. Joseph, b .--, d. abt. twelve years of age.

Vol. XI, No. 1, page 26.

ELINOR MARIA (JAMES) Young, fourth wife of Phineas Howe Young. b. 27 Nov., 1827, instead of 1826, as stated.

Vol. XI, No. 1, page 27. Read: Perry LeGrand Young, instead of Parley LeGrand Young, as stated.

ii. Marian Ross, b. 19 Dec., 1860, instead of 18 Dec., as stated.
iii. Emeline Free, b. 9 Mar., 1862, instead of *Emmeline Amelia*, b. 5 Mar., 1863, as stated. She m. Leon R. Pack. Children: (1) June Imogene, b. 9 May, 1884, m. Lawrence Allen; (2) Afton, b. 1887, m. William Hanson; (3) Leon LeGrand, b. 1893.
iv. May Isabel, b. 9 May., 1864, instead of 9 May, 1866, as stated.

Vol. XI, No. 2, page 52.

BRIGHAM YOUNG, second child of Brigham Young and Mary Ann (Angel) Young, died 11 Apr., 1903, instead of 11 Apr., 1904, as stated. Luna (Young) Thatcher, fifth child of Brigham Young and Mary Ann (Angel) Young, died 17 Nov., 1922.

Vol. XI, No. 2, page 54.
CLARA (DECKER) YOUNG, wife of Brigham Young, was born 22 July,

1828, instead of 23 July, 1828, as stated.
Nabbie Young (Clawson) McMaster, wife of Frank Athol Mc-Master, and sixth child of Orson Spencer Clawson and Nabbie Howe (Young) Clawson, has two additional children: (2) Marilyn, b. 10 Aug., 1921; (3) Jeanne, b. 20 Mar., 1923.

Vol. XI, No. 4, page 179.

CLARA MAY YOUNG, b. 5 Apr., 1870, Tooele Co., Utah, fifth child of Lorenzo Dow Young and Hannah Ida (Hewitt) Young, m. 27 July, 1887, Thomas Spiers, b. 6 Apr., 1866, Salt Lake City, Utah. Children: (1) Vivian, b. 30 Mar., 1888, m. 20 Aug., 1914, Lester E. Hitch-

cock; (2) Clara, b. 28 June, 1890; (3) Kenneth Y., b. 30 Sept., 1892, m. 9 Dec., 1913 Meda Carpenter; (4) Thelma Naomi, b. 12 Nov., 1898, m. 22 Dec., 1917, Dr. James W. Stevens; (5) Naida Deon, b. 2 Nov., 1908; all five children born in Vernal, Uintah Co., Utah.

Vol. XII, No. 4, page 184.

ii. ELIZABETH ARRETTA, second child of Franklin Wheeler Young, and Anna Maria (Sabin) Young, d. 25 March, 1923.

108 v. Lorenzo Howe, fifth child of Franklin Wheeler Young and Anna

Maria (Sabin) Young, d. 18 Apr., 1923.

Vol. XII, No. 4, page 185. TAMER YOUNG, tenth child of Lorenzo Sobiskie Young and Sarah Amelia (Black) Young; m. 17 Sept., 1919, William H. Bleak, b. 21 Feb., 1882, Fort Wingate, New Mexico. Children: (1) William Young, b. 22 Aug., 1920; (2) Newton Young, b. 2 Nov., 1921; both children born in Lincoln, Bingham Co., Idaho.

Vol XIII, No. 4, pages 173, 174.

114 LORENZO CLIFFORD<sup>6</sup> YOUNG, (not Clifford Lorenzo), first child of Perry LeGrand Young and Elinor Tillie (Young) Young, b. 20 Jan., 1884, Bountiful, Utah; m. March, 1907 Susa Colton.

116 BRIGHAM WILLARD<sup>6</sup> Young third child of Perry LeGrand Young and Elinor Tillie (Young) Young, b. 5 Nov., 1887, Vernal, Utah; m. 1815,

117 DALLAS HUBER<sup>6</sup> YOUNG, fourth child of Perry LeGrand Young and Elinor Tillie (Young) Young, b. 6 June, 1892, Vernal, Utah; m. 26 Dec., 1917, Lucile Brady.

## BIOGRAPHICAL DICTIONARY OF THE WELSH PEOPLE

A short time ago Mr. John James, of Salt Lake City, received a communication from Mr. Henry Blackwell, 63 Fifth Avenue, New York City, in which that gentleman said: "On January 1st, 1917, I commenced the compilation of a Biographical Dictionary of the Welsh people and others who have done something for Wales. Up to date I have completed six and a half years work; have written 9,135 biographies; time occupied, 11,977 hours; that is thirty-five hours a week for 338 weeks; there is an average of 196 words to a biography. The half year of 1923 I spent 1,029 hours. In the six and a half years I have written 1,789,500 words. Owen's Cambrian Biography contains 1,640 Biographies; Williams' Eminent Welshmen, 1,943; Mardy Ree's Notable Welshmen, 1804, Robert's Eminent Welshmen 1, 949; Miss Rowland's Eminent Welshmen, 607, a total of 7,943 biographies, and they all repeat, while at the present date, June 30, 1923, I have written 9,135 biographies, and I have material for a total of over fifteen thousand biographies, equal to eight volumes Dictionary, National Biography."











